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Trends and Tendencies of the Times

(A Conference Essay Delivered in 1941)

Ours is a complex civilization. Indeed it may be said that the world has never been as complex as it is today. There are in almost every field of human endeavor so many trends and tendencies that we would have material for many conferences if each of them were treated even briefly. We shall, therefore, limit ourselves to a treatment of such matters as seem to be of peculiar interest and significance at this time.

There can be no doubt that it is quite in order for us to occupy ourselves with a discussion of this kind. We should study the vital issues of the day. The Lord Himself enjoins us: "See that ye walk circumspectly, not as fools, but as wise, *redeeming the time, because the days are evil*," Eph. 5:15, 16, and again, "Prove all things," 1 Thess. 5:21. If this be true at any time, it certainly applies to the present, for it is not too much to say we are living in an age of intellectual, moral, and religious confusion. Men are groping about, anxious to find something upon which they can lay hold with conviction. The old foundations are shaken. What has been held sacred for a thousand years seems to be undermined. Some face the future with misgivings; others adopt a nonchalant attitude and live by the maxim, "We don't know where we're going, but we're on our way."

Under the circumstances it is of the greatest importance that Christians be able "to discern the times," and this is doubly necessary for those who are ministers of Christ, interpreters of God's will to man, and shepherds of immortal souls.

In discussing this topic we shall try to evaluate the various trends in the light of God's Word. That is the touchstone by which everything is proved in the Christian experience. Upon closer scrutiny it will be found that almost any trend or tendency we

might mention has its roots in the ideology or the *Weltanschauung* of those concerned. "As a man thinketh in his heart, so is he"; and as the leaders of any movement or tendency think, so it is. It seems, therefore, that it will be of benefit if first of all we make clear what the Christian ideology or world view is. Having done that, we have a vantage point from which we can interpret and properly evaluate the trends and tendencies which we observe in our present-day world. Accordingly we shall first of all set forth as briefly as possible the Christian's *Weltanschauung*. That will be followed by a discussion of the dominant trend in these three fields: the cultural, the social and economic, and the political.

The Christian *Weltanschauung*

The word *Weltanschauung* is being used so widely today, also in English texts, that it seems hardly necessary to translate it. Ideology, view of life, world view, philosophy of life, would be English equivalents. We prefer "philosophy of life" because it includes all the fundamental ideas and principles which form the basis of a person's thinking, acting, and willing. Everyone, if he is a thinking being at all, has some philosophy of life. Whatever he thinks about the great problems of the human soul, whatever are the ideas which motivate his actions, whatever are the maxims he consciously or unconsciously lives by, these things form his philosophy of life.

Now as to the Christian's philosophy of life. I believe we can rightly say that the Apostles' Creed, together with Luther's explanation of it, gives in brief compass the sum total of the Christian's *Weltanschauung*. Here we have an answer to all those great and profound questions which have been agitating the minds of men from time immemorial: Is there a God? What is His relation to the universe? Where do all things come from? What is the destiny of man? Is there a life after death?

Philosophers are wont to divide the field of thought into three main divisions: metaphysics, epistemology, and ethics. Metaphysics deals with the ultimate reality, or the first cause and the final end of all things. A person's ethics are always based on his metaphysics, for if there is a God and He stands in some relation to me, that implies that I must act accordingly. That is really a command as to what my conduct should be. Ethics answers the question: What must I do? Immediately the question arises: How can I know that my metaphysics is right? And here enters epistemology. — What can I know? What ought I to do? What may I hope? — those are the problems which knock at the door of the reflective human mind. Now, is it not true that the second chief part of our Catechism gives answers, and adequate answers, to all

these great questions? No doubt it is for this reason that someone remarked he could find more common sense with regard to these profoundest of human problems in any pastoral conference than in the meetings of philosophical societies.

Suppose we take up briefly some of these questions. Whence is the universe? Or, more philosophically, what is the first, the primal cause, of all things? The Christian answers: "I believe in God the Father Almighty, Maker of heaven and earth." God has made heaven and earth, the world and all that is therein. And He made it out of nothing. Before that almighty fiat: "Let there be!" nothing of this universe existed. Matter is, therefore, not eternal. Neither is God immanent in the world. That is to say: God is not part of the world. He is not the soul of the universe as a person's soul is part of himself. If that were true, the universe itself would be eternal, and God would be the ordering principle in the universe. Some students of Plato contend that this is what the great Athenian taught; but that is not Christian doctrine. According to the Christian's *Weltanschauung* God is something separate, something over and above the world. He was before the world, for the world had a beginning, while God did not, though it is true that in Him we live, move, and have our being. "In the beginning God created the heaven and the earth" (Gen. 1:1). "For all those things hath Mine hand made, and all those things have been, saith the Lord" (Is. 66:2). These words also exclude the idea of a gradual evolution of all things from a primordial cell. The word "create" or "make" occurs no less than eleven times in the first chapter of the Bible, and it is clear beyond any doubt that God created the various animals and plants *after their kind*, that is, He called the separate creatures into existence, not only the germs or bits of matter from which they later developed.

And, indeed, does not a little reflection on the part of man, endowed with reason, lead to the conclusion that the universe is a result of an act of God? Do not the wonders of nature with its myriad of laws always point to design? And does not that imply a divine mind behind it all? As well believe (as Huxley did) that a monkey hammering haphazardly on a typewriter could eventually produce all the plays of Shakespeare as conceive that the whole universe should have come into being by chance. Is it not true that the tiniest flower says in unmistakable language: "I am a product of the almighty hand of God"?

And now we already have an answer to the next great question which belongs to a proper *Weltanschauung*: Whence is man? The Christian says: "I believe that God has made me." "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul" (Gen.

2:7). In the image of God, like God, entirely different from all other creatures, man never was an animal and never will be. He is a moral being; Adam was like God in complete holiness and righteousness. He was the most perfect, the most wonderful human that ever lived, save alone that second Adam.

But alas, man lost that concreated righteousness! He listened to the Tempter. And that explains the existence of evil in the world. There are people who claim that sin is due to the shortcomings in man as man. "Man is not God," say they. "He is finite as everything on earth. Nothing is perfect; in fact, imperfection belongs to the very constitution of things. Man, just because he is man, will make mistakes. What we therefore call evil is part of his being." But that is wrong. The angels also are finite, yet they are completely holy. Evil had a different source. There were "spirits who kept not their former habitation." Man heeded the word of the prince of these evil spirits rather than God and thus came under the curse. "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). "By one man sin entered into the world, and death by sin" (Rom. 5:12). Now we must confess: "I am a lost and condemned creature."

But that is not the end of the story. God is not only an almighty Creator, just, holy, and full of majesty. He is also a God of love. He has sent His holy Child Jesus to win us back to God and open Paradise once more. And who is this Jesus Christ, who is called the Son of God? The Christian answers: He is "true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary." For "when the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons" (Gal. 4:4-5).

But what has He done to bring us the adoption? Christ didn't accomplish this by telling us what to do. All our good works could not atone for our sin. Christ is not merely a great teacher who has proclaimed a new philosophy of ethics. "He is the Propitiation for our sins." He redeemed me, not by giving me commands, but by doing something for me. "He purchased and won me from all sins, from death, and from the power of the devil" by paying a price. And this price was "not gold or silver, but His holy precious blood and His innocent suffering and death." Now all who believe in Him should not perish but have everlasting life (John 3:16). However, man cannot by his own reason or strength believe in Jesus Christ, His Lord, or come to Him. The Holy Ghost must call him by the Gospel, enlighten him, sanctify and keep him in the true faith. Those who become children of

God again are "born, not of blood nor of the will of the flesh nor of the will of man, but of God" (John 1:13).

And that leads us to another of those profound problems about which all great philosophers have speculated: What is the ultimate destiny of man? Is man immortal? Is there an afterlife? Some try to solve this on rational grounds. They say: "Yes, man is immortal in the sense that Socrates, Shakespeare, and Lincoln are immortal, because they will never be forgotten." But that is not the Christian's view of the matter. He says: "I believe in the resurrection of the body and the life everlasting." "God will raise up me and all the dead and give unto me and all believers in Christ eternal life," for Christ says, "The hour is coming in the which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28,29). That means that all will be raised, also the unbelievers. There is no annihilation as those deceivers, the self-styled Jehovah's Witnesses, or Russellites, claim. "Heaven and earth shall pass away," but not man. He has a beginning, but no end. He is powerless to bring himself into existence, and he is just as powerless to put himself out of existence. He is immortal, and therefore he will have to appear before that final judgment seat of the Lord, who will "come to judge the quick and the dead." There the Word which He has spoken will decide. Man's final destiny is heaven or hell, for "he that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

This final resurrection and judgment will take place on the Last Day, at the end of the world. When that Day will come, we do not know, for "of that Day and that hour knoweth no man." But we do know that the world is headed for destruction. It will not last forever, as some claim, for in God's appointed time "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10).

All these truths are of such transcendent importance that one is overawed if one ponders them for only a moment. And yet we Christians can rise up and say, as we do at the end of each article of our Creed: "This is most certainly true." How do we know? Or to say it philosophically, What is our theory of knowledge? What is the Christian's epistemology?

It would really be presumptuous on our part if we were to stand before you here and say: This is the only correct answer to these great questions because we or some wise man or group of wise men have looked into the matter and found it so. What we

have set forth is not the product of man's intellect. In his essay on "*Die rechte Weltanschauung*," Dr. Pieper has called attention to a statement by Dr. Daniel, a world-famous geographer. After recounting a whole list of arguments in support of the Copernican theory, Dr. Daniel admits at the end that the whole system is but a "scientific hypothesis" and not a demonstrable fact. This must be so of necessity because man cannot answer these questions with finality, because he cannot take a stand outside the universe and make observations. To quote Dr. Daniel: "Alle aufgestellten Weltsysteme beruhen nicht auf Erfahrung — welche einen Standpunkt ausser der Erde erfordern wuerde — sondern auf Schlussfolgerungen und Kombinationen. Alle sind und bleiben deshalb Hypothesen." Since no man on earth can take up such a position, which might be called an *Ewigkeitsstandpunkt*, it goes without saying that we could never settle these great problems if we were dependent on ourselves and our experience. One man's guess or hypothesis would be as good as another's, and the theory of even the profoundest thinker would still be based upon the assumption that human reason is reliable. But, thank God, we do not have to depend upon our own resources! The Christian's world view is based upon the Word of one who *does* have a position also outside the universe, who is infinite, higher than the heavens, who has made heaven and earth, and who rules and upholds all things by the word of His power. Only because *He* has spoken and told us about these great mysteries, we can speak with finality. Our philosophy is not based upon man's wisdom, but upon God's revelation. Our epistemology therefore is very simple: We know, because God has told us. Having His Word, we can say without any kind of misgiving: "This is most certainly true."

However, that is not all that belongs to an adequate *Weltanschauung*. There remains the question of ethics: What am I here for? What ought I to do? It has already been noted that every philosophy implies an imperative; and this holds also with regard to the Christian philosophy. If those things we have set forth are true, then we must be guided accordingly in our conduct. If "God has made me and all creatures," if man is a sinner and God has sent His Son to redeem him, if eternity is a reality and every human being is destined to spend it either in heaven or hell, then surely the purpose of our life here in this world is definitely determined. And this too is confessed in our Creed: "That I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness." Perhaps no passage of Holy Writ summarizes the whole purpose of our whole existence here upon earth more aptly than 2 Cor. 5:15: "He died for all, that they which live should not henceforth live

unto themselves, but unto Him which died for them, and rose again." Our whole life must be a service unto Him. We belong to Him with all that we are and have, not only because He has created us but above all because He has redeemed us. We are to live unto Him because He died and rose again. Everything in life is to be judged in relation to God and His service. "How can I serve my Lord and Savior best? What tends to His glory?" That is the guiding principle for action in the life of him who has really accepted the Christian philosophy of life. His one big purpose is to extend God's kingdom, to help in spreading the Gospel so that more immortal souls might be saved. Yes, he realizes that the whole world exists for no other purpose than that the good news of the forgiveness of sin might be brought to the uttermost parts of the world, as Christ Himself says Matt. 24:14: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

This outlook on life is distinctly otherworldly, but this does not make a person unfit for this world, the opinion of modern men notwithstanding. Having his eye trained upon heaven and the eternal verities does not mean that a person therefore neglects his duties toward his fellow men. In fact, just because he properly evaluates the larger issues, he will have the proper conception of the right relationship towards others and society in general. Having been restored to fellowship with God through Christ, he serves his God and fellow man in humble gratitude and love.

Perhaps it will not be amiss to point out at this juncture that too many Christians fail to comprehend this third major part of the Christian's *Weltanschauung*. They have never come to an understanding of the far-reaching implications of their Christian confession. Let me illustrate. Suppose we were to ask the first ten voting members we meet this question: "What is your real purpose in life? What are you working for? What is your goal?" Would we not get answers such as these: "Well, a person must work to earn a living," or, "I'm working to give my children a better training than I had," or, "I'm trying to establish a home," or, "I'm trying to save up enough so that I don't have to be a burden to anyone when I'm old." Perhaps someone would answer, "I'm working because I know God wants me to work," but how many would say: "I am doing what I am because in this way I can serve my Lord the best. My main purpose in life is to live unto Him who died for me and rose again." If we ask our members about creation and redemption and conversion, nine out of ten will give us the correct answer; but when we ask them about the goal of life, perhaps nine out of ten would give us the wrong answer. Is this perhaps due to the fact that we pastors have made

ourselves clear with regard to the first two important phases of the Christian philosophy of life, but not the third? Of course, we shall never succeed in getting all our members to strive for the goal as they ought, but at least they should know what that goal is.

We must seek to avoid giving the impression that being a Christian is nothing more than marching up to the altar, making a confession, and later on paying a certain amount for the support of the Church. "Those who have put on Christ are new creatures." A Christianity that is not lived becomes a dead thing. Faith and love are the two great words that must always go together. "The Kingdom of God is within you."

That is, in brief compass, the Christian's *Weltanschauung*. As leaders in the Church it is of the most vital importance that this view of life be a living thing within us and that we realize its far-reaching implications. Only then will we be able to inculcate it into the hearts of our people; and—what concerns us more immediately here—only then will we be in a position to see clearly and judge rightly in the confusion of the present-day world.

The Pagan Trend in Our Culture

In discussing some of the more important trends and tendencies of our times we propose to begin with what may be considered the dominant trend of thought in present-day culture. There can be no doubt that this is of the greatest importance, for it must be restated, that the ideas and ideals of a people are what determine its life. All the major problems with which the world is wrestling are in the last analysis moral problems. They arise out of the sense of values, the concepts of right and wrong, or in short, the life philosophy which people adopt.

Now, if there is one idea which is permeating the whole thinking of our civilization at the present time, it is the concept of evolution. This theory is considered a fact by most learned men today, and it lurks in the background of almost every outstanding system of thought and philosophy of education. "The basic underlying thought of science and philosophy in our age is the philosophy of evolution. The earth and universe are the product of evolution, so our generation has been taught, and hence all this will and must continue in its onward and upward process. This is a view generally accepted. It is taught as truth in many of our schools and, in much of the literature that enters our homes, is taken for granted by the press and is generally accepted by the people among whom we live." (*The World Today*, pp. 11, 12.)

It may be argued that evolution is not something new. Darwin wrote his famous book in 1859; in fact, the ancient Greeks already taught evolution; but the difference is just this, that

whereas formerly these ideas were discussed in learned circles, they have today filtered down to the masses. Now everybody goes to school, and thousands and thousands of teachers, not only in the high schools but also in the grade schools, are prating the teachings of Darwin. That they are thereby spreading an atmosphere hostile to an expression of the Christian faith goes without saying. For we must keep in mind that evolutionism is much more than merely having a theory as to the origin of the universe. If atheistic evolution is true, there is no Father in heaven. Matter is eternal. Man is but a higher animal. He did not fall into sin. In fact, he is better now than he was. Hence there is no Savior from sin. Christ is not the Virgin's Son, and He did not arise from the dead, for there are no miracles. Neither is there any resurrection from the dead nor an appearing before a judgment seat of Christ. The Holy Ghost is only a name and spirits are mere abstractions. And, of course, there is no revelation. The Bible is nothing but an account of the religious experiences of the Jews and the early Christians.

Thus evolutionism implies a sweeping denial of the entire structure of Christian doctrine and ideology. It is absolutely pagan. Not one element of the Christian faith remains inviolate. It is not difficult to see what all this means for the people and for the youth in particular. In the degree that they are influenced by it they are adversely affected in their Christianity. Their standard of values must change and attitudes at variance with the traditional Christian view must ensue. The danger is real, and we should recognize the true significance of the fact that today we are living and our children are growing in pagan environment.

Perhaps we can best show the pagan trend if we view the educational scene. The changes and revolutions in this field are not far behind those in any other field. What is more, as pastors we are particularly interested in education, for the Church is above all an educational institution.

Now, it is undoubtedly true that no one has had greater influence upon educational thought in the past thirty or forty years than John Dewey and his satellites, Wm. Kilpatrick and Harold Rugg. Dewey is professor emeritus of Columbia University, though he began his outstanding educational activities at Chicago around the turn of the century. He is a voluminous writer. His bibliography in *The Library of Living Philosophers* covers no less than 65 pages. His *Democracy and Education* is usually considered his most important work.

This man has rightly been called the father of modern educational theory, sometimes called "progressive education." Dr. Bickel says of him in the *Cresset*: "As far as American education is con-

cerned, one is almost tempted to say that Dewey is Allah and the rest are his prophets." (*Cresset*, Nov. 1940, p. 16.) Some believe that his influence is waning, but there is real doubt as to that. We have come into contact with not a few teachers and educators in this province in recent years and find them all to be either out-and-out Deweyites or at least deeply affected by his teachings. A widely used text in Normal schools at the present time is a publication of the Progressive Education Association, entitled *Reorganizing Secondary Education*, and this book is saturated with Deweyism from beginning to end.

Some claim that Dewey has exerted such great influence because he has given utterance to the prevailing thought and ideology of 20th century America. The emphasis upon material things, the ceaseless activity of the machine age, the worship of science, the consuming faith in ever greater progress—all these find expression in John Dewey. Admirers of Dewey are wont to say that he is the first distinctly American philosopher. No doubt there is much truth in this; but whether this is something good is another question. In fact, it may be said that Dewey's influence has been of a decidedly pernicious character.

But just what does this man stand for? Dewey is a thoroughgoing evolutionist, and therefore his philosophy is thoroughly naturalistic. To quote Dr. Bickel again: "Evolutionary and biological concepts are the basis of Dewey's philosophy of life. To him man is continuous with nature. Thinking is limited to experience, never transcending it. As far as Dewey is concerned, there is no transcendent world, no supernatural universe with which man is concerned. The true "stuff" of experience is held to arise out of the adaptive course of action, habits, active functions, connections of doing and undoing, sensorimotor co-ordinations.

"It is averred to be human destiny to reconstruct the individual and the social organism through the instrumentality of achieved intelligence under the aegis of the scientific method, to the end that social process *without fixed ends* may keep advancing in an evolutionary manner for the betterment of mankind. Dewey's point of view is a philosophy of struggle, survival, adaptation, and adjustment. [Notice the similarity to Darwinian terms. A. G.] The intelligent activity of man is not something brought to bear from without; rather it is nature realizing itself in its own potentialities. Knowledge, therefore, according to Dewey, is instrumental. It is the only means of regulating and directing experience.

"In Dewey's philosophy there is no room for such concepts as soul, mind, or reason, in the supernaturalistic sense of these words. The doctrine of organic development has eliminated the dualism

of soul and body. Henceforth the quest for certainty becomes a search for methods of control." (*Cresset*, Nov., 1940.)

How pagan this whole conception is need hardly be pointed out. There is a complete denial and renunciation of everything we call spiritual. Man is naturally good; and if he will just use his intelligence, if he will let science guide him in everything, he will climb the evolutionary ladder to ever higher stages of civilization.

But perhaps the most significant feature of the teachings of these modern philosophers is their approach to the problem of truth and right. They claim that there are *no fixed unchangeable principles, no abiding standards*. This, of course, is quite consistent with their evolutionism. If everything is evolving, then also truth and principles must be relative to the state of culture at which man finds himself at any time. Everything is in a state of flux. What held in 1800 need not necessarily hold in 1900, for man has made some progress in the meantime. Ideas, which are always only instruments for accomplishing certain ends, may become out of date like anything else. Therefore the pragmatist abhors "a priori reasons, fixed principles, closed systems, and pretended absolutes and origins"; as Wm. James, another representative of this school of thought says (*Pragmatism*, p. 54), "Let the absolute bury the absolute." There is no such thing as an unchangeable law. Authoritarianism (and that includes the Bible) in morals dies. A better morality must survive. It should be noted that according to this view, morals are social, not fixed or eternal, but pragmatic, experimental, and relative. "The theory of change holds in the realm of morals as well as in all other phases of life and existence. Abiding principles do not exist, and even if they did, they would have to be abrogated in favor of an evolutionary and developmental basis of action involving the experimental approach and methodology." (*Cresset*, Dec., 1940, p. 19.)

If we ask these men just how they arrive at truth or knowledge, they reply: "Well, you must try it out." Dewey says: "The experimental method is the only method of 'getting knowledge and of making sure it is knowledge and not mere opinion.'" "It means," he continues, "that we have no right to call anything knowledge except where our activity has actually produced certain physical changes in things. . . . Short of such specific changes, our beliefs are only hypotheses, theories, suggestions, guesses, and are to be entertained tentatively." And James puts it this way: "You may say of it, then, either that it is useful because it is true or that it is true because it is useful." "Truth is made just as health and strength are made, in the course of experience." (*Pragmatism*, p. 218.) That is the pragmatic or instrumental view

of truth. A thing is true if it works. You must always look at the consequences.

This, of course, implies a categorical denial of all religious teaching, and particularly of revelation, for there can be no authoritative Word, which has come to us from God. But more, it negates *any* real religious conviction, for according to this viewpoint, also one's religious views are to be constantly reinterpreted and reconstructed. If that is true, there can be no moral code which is imperative because it is the will of God and therefore final. It is axiomatic that where there is doubt, there can be no conviction, and to theorize and to test is to doubt. Hocking, another philosopher of the present day, but one who disagrees with Dewey, says quite rightly: "It is particularly in religion that the *objective* truth is the only thing that can set us free. For religion is the orientation of the human self to what it regards as the most real thing in the world. God is nothing if not that on which we depend. But every chosen belief, every man-made idea of God, too palpably depends on us. We cannot swing up a rope which is attached to our own belt." (*Types of Philosophy*, p. 170.)

But not only is this pragmatic conception of truth the opposite of the Biblical approach, it even lacks logical consistency. To say that all acts and ideas must be judged by their consequences is to say absolutely nothing, for immediately the question arises: How do I judge the consequences? How do I know whether the result was good or bad? Unless I have first adopted some standard of value I cannot pass judgment on any consequence. And particularly in the field of ethics or morals my scale of value must be fixed. A standard must stand, or it is no standard. Just as a yardstick that is always changing is absolutely valueless, so also any moral law that is always changing. In fact, it is no moral law at all.

There can be no doubt that Dewey and other so-called "Progressives" have done irreparable harm with their continued emphasis on the *instability of all things*. They have actually robbed untold numbers of every criterion of value or moral basis. The end result must be the old Protagorean heresy that "man is the measure of all things," i. e., everything depends upon what man thinks. A thing is good if man thinks it is good. That means that there is no Law of God, there are no Ten Commandments, no, not even a set of human fundamental attitudes and appreciations which have stood the test of time and may be regarded as *constant*. In a notable volume entitled *The Revolt of the Masses* Jose Ortega Gasset writes: "It is no use speaking of ideas where there is no acceptance of a higher authority to regulate them, a series of standards to which it is possible to appeal in a dis-

cussion. These standards are the principles on which culture rests. I am not concerned with the form they take. What I affirm is that there is no culture where there are no standards to which our fellow men can have recourse. There is no culture where there are no principles of legality to which to appeal. There is no culture where there is no acceptance of certain final intellectual positions to which a dispute may be referred." (Quoted from *American Lutheran*, June, 1939, p. 9.)

Thus not only churchmen but also others, non-Christians, are pointing out the danger of the current opinion of truth. In a ringing article in the *Saturday Evening Post* (Jan. 18, 1941) the well-known philosopher Will Durant, writing under the title *Self-discipline or Slavery*, has this to say: "Education, above all in America, surrendered to the student. Whatever the newly emancipated intellect could not understand was rejected as false, and ideas were venerated in inverse proportion to their age. Ancient faiths began to lose their hold on the mind and their moral influence on urban life. Every lad of eighteen sat in judgment upon institutions of society and codes of conduct that represented the experience of a thousand generations of men; if he could not understand in one adolescence what had been learned in a millennium, he was free to trust his powerful eighteen-year-old reason and to reject the family as tyranny, marriage as bondage, religion as opium, government as exploitation, and property as theft. Every restraint aroused resentment; standards faded from conduct, even, here and there, from memory. *Individualism flourished in morals, especially among those who denounced it in industry.*" All this is merely another way of saying that our age has become pagan — materialistic, naturalistic, hedonistic, skeptic, nihilistic. It is the natural result of evolutionism with its concomitant rejection of the revelation of God and all stable criteria of value. It's the worship of change, of the here and now. It means that men have lost the vision of the "good," the "true." This cannot but lead to disaster, as it has done in previous civilizations. Listen to the lament of a college youth writing to the president of one of our great Eastern universities: "You, sir, were brought up from earliest childhood in an atmosphere of traditional Christianity and democracy. You read, learned, and inwardly digested the Bible. Nearly every Sunday you went to church, and there you heard and believed sermons which postulated the divinity of Christ, eternal principles of right and wrong, the existence of the human soul, a personal God, and a life after death. Thanks to your early training, your life as you have led it derives its meaning largely from the teachings of Jesus.

"During your youth you also were educated to think that man is superior to animals, that he is a free agent, capable of choosing between good and evil. Loyalty to country was an ideal you came to cherish, and your schooling never caused you to doubt that man possesses certain inalienable rights. Your position is typical of your generation.

"But what about us, the youth of America? What have we been taught to revere in the university you direct and in other similar institutions throughout the land?

"In the modern college it is probably fair to say that Christianity has progressively lost its grip on your minds. You may have noticed that, unlike you, most of us have scarcely ever glanced at the Bible. When our elders refer to eternal verities, absolutist ethics, we are likely to recall the lesson your instructors in sociology have driven home—that *morals are relative* to time and place, that what is good in one society is bad in another. Such teaching is separated only by a hair's breath from the view that there can be no such thing as sin. Have we not gleaned from your very own professors of natural science, philosophy, and ancient history that religions are the product of myth and superstition and that men create gods in their own image; that if there is such a thing as the soul, no scientist has ever isolated it in the laboratory?

"If men are but animals, why not treat them as such? An animal has no rights. The law among animals is the law of the strong. If there is no natural law in the universe, how do you justify those inalienable rights which the Declaration of Independence asserts men to possess? If patriotic fervor is just a manifestation of an 'enlarged tribalism,' why do you think America is worth defending?

"Personally, I fail to understand how you, or any other college president, can expect us to become ardent Christians and democrats when the vital postulates on which these faiths are supposed to rest are daily undermined in the classroom."

This youth has done some sound thinking. He is calling for guidance, and he isn't finding any. And yet these same apostles of doubt and instability of all standards in our educational institutions are insisting that the schools must help the students develop a *wholesome and consistent personal philosophy*. They say the school must not be satisfied with teaching mathematics and history and language; it must do more. "It stands in need of a conception of learning adequate for the making and remaking of a human being—a human being who can deal creatively with the condition of his times. Such a psychology of the development of the whole person is in the making; it stands as a resource for fulfilling the task before the schools." (*Reorganizing Secondary Education*, p. 20.)

Further we read statements such as these: "It is the primary thesis of this book that the supreme mission of secondary education at this time is to help young people realize upon the significant possibilities implicit in their changing status—to help them find themselves anew in their personal, social, and economic relationships and to develop a *working philosophy* of values which will give meaning, zest, and purpose to their living. This is in large part the *responsibility of the school*; life outside provides too little opportunity for participation and affords too little direction toward establishing young people in a rightful place of their own." (*Op. cit.*, p. 6.)

We rightly ask: What about the church and the home? "Oh," say these educators, "the youth must find help in merging his own distinctive code and ideals of conduct with those of others. Only so may he arrive at new standards more appropriate to meeting the common needs. And for the most part this help must come from the school, an agency outside the home. The home is always too interested a party. It wants to protect its own set of ideals and standards, its own code governing the relationship of the child to his family, his future mate, his friends and associates. Few indeed are the parents who are willing to see these jeopardized." (*Op. cit.*, p. 170.)

Now it may be argued that this has been going on all the time, for a teacher always teaches according to his own views, but it seems that in recent years a special effort is made to bring home to high school teachers particularly that they must help the adolescent in developing what they call a "sound, democratic, and integrated personal philosophy." Just how that can be done is another question. In many schools there is an elaborate *guidance* program through which the teachers should help the student solve the intimate problems of personal living. One educator likened this to the confessional in the Church.

It stands to reason, of course, that with evolutionistic paganism rampant among educators the only kind of *Weltanschauung* taught will be one based on the relativity of all truth. These educators fail to see the contradiction in their own statements and demands. "A well-integrated personal philosophy" can be developed only if we can point to some stable criterion of values. In denying this, then, educators are planting the seeds of doubt into the hearts of their students, and conviction about any view of life is impossible.

Do we realize the seriousness of the situation for the Church? Our youth, more than ever, is exposed to a secular and pagan influence which must tend to undermine the faith if countermeasures are not taken. How important Christian education becomes in view of this, and how zealous we ought to be in carrying out an adequate youth program!

In stressing the paganism in educational circles we do not mean to say that its influence is from that source alone. Our whole culture is permeated with it, and therefore our civilization is becoming more and more Epicurean or sensate, that is to say, dominated by sense impression and sense satisfaction, hence materialistic. Prof. Pitirim A. Sorokin of Harvard, one of the really outstanding sociologists of the present day, tells us in his monumental work on *Social and Cultural Dynamics* that he was forced to reach conclusions which were displeasing to himself. He says that he enjoys our Epicurean or sensate civilization, but that his survey of its development has forced upon him the conclusion that it is essentially unstable and destined to disintegrate, that only a *spiritual* or ideational culture is capable of realizing stability. No doubt he is right. The present disorganization and conflict in human relations, which has been increasing for more than a generation and is practically world-wide, has its roots in this trend away from things spiritual, away from the true God. In fact, it may be said that other pernicious tendencies such as totalitarianism, communism, and other radical isms are but manifestations of this one, for when men lose the vision of the true, they become a prey to the false. The prophets of these other isms have also substituted something else for the doctrines of the eternal verities of God. Their whole thinking is likewise centered upon things in this world, upon the here and now. A recent writer has said, "Paganism, streamlined and arrogant, has reconquered more of Europe [and he might have added America] than it held in a thousand years."

It is not without significance that Prof. J. M. Barzun of Columbia University in a recent 420-page study of the dominant ideas of the late 19th and early 20th centuries points out that the intellectual revolution of the present began in 1859, when Charles Darwin published his *Origin of Species*. Barzun maintains that the intellectual forebears of nearly everyone in Western civilization are Darwin, Marx, and Richard Wagner. "To understand how these three men have dominated our thinking," says Author Barzun, "try to imagine our speech without terms like survival of the fittest, struggle for existence, natural selection, exploitation of labor, dialectic materialism, scientific socialism, social significance, Nordic culture, music dramas, leitmotiv, the twilight of the gods."

"It is thus no accident that Germany's West Front should have been named the Siegfried Line; that the new regimes of force should have taken the title of socialist; or that the most powerful myth of today should be a mixture of biological, economic, and cultural dogmas. The 20th century . . . belongs to Darwin, Marx, and Wagner. . . . So true is this that the ordinary educated man of today sees no third choice between the 'scientific ideas' of the late

19th century and the 'obscurantism and superstition of the Middle Ages.'

"Tell such a man that you are not a Darwinian, and he will usually conclude that you must be a Fundamentalist. If you do not believe in the economic interpretation of history, you must be a 'mystical Tory.' If you are not a materialist, you must be an idealist. Ours is a scientific world, a literate world, saturated with—I will not say, the precise ideas of the three materialists—but surely with their deeper spirit, their faith in matter, their love of system, their abstract scientism, and their one-sided interpretation of Nature."

What gave these men such a powerful hold upon all subsequent thought? Says Author Barzun; they "made final the separation between man and his soul. Man was no longer a cherished creature of the gods. . . . Things were the only reality—indestructible matter in motion." Result of this apotheosis of matter: "A premium was put on fact, brute force, valueless existence, and bare survival."

Can anyone deny that Barzun is right? What does it mean? For one thing we venture to say that our democratic civilization, our freedom, cannot survive if there is not a turning away from this godless approach to life and education. "Where there is no vision, the people perish" (Prov. 29:18). Liberty can be maintained and be a blessing only where the people have the spiritual marrow to discipline themselves.

But what is far more important, this almost world-wide trend toward evolutionistic paganism means a titanic struggle for the Church; and we who have the pure Word, have the greater responsibility. We must be alive to the magnitude of the task. "The more insidious the approach of the enemy, the clearer must be the sound of the trumpet. From pulpits, meeting rooms, classrooms, publications, and every other high place the voice of the Church must speak in reproof and warning. The issues are clear. Over against man's inhumanity to man, God's love; over against moral decay, the living, healthful waters of the Gospel; over against the blind appeal to the masses, the divine emphasis on the dignity of the individual human soul; over against the philosophy of power and blood, the tenderness of the Christ of the mountainside; over against sin, the forgiveness of the Cross." (O. P. K., in *American Lutheran*, June 1939, p. 10.)

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A. GUEBERT

(To be concluded)



The Lord's Prayer, the Pastor's Prayer

The Sixth Petition

Matt. 6:13; Luke 11:4: Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

Downtown in the park, where people rest or loiter or stand in groups to air their opinions and to match mind with mind, an insolent mouth blurted out the blasphemous derision: "Jesus Christ is a sinner. He was tempted as we are. He permitted Himself to be tempted by Satan and played with hell-fire as every sinner does. He tempted His own friend Philip, and temptation is a sin." Immediately he heard the rebuke: "Jesus Christ did no sin, neither was guile found in His mouth. He was tempted like as we are, yet without sin." The testimony of many was refreshing, and their sharp reproof from the Scripture silenced the blasphemer.

We observe that *πειρασμός* is a word used in a good and in an evil sense, but always with the idea of test, trial, probation. In some instances its derivatives have the simple meaning of an attempt, or effort, made in spite of the element of doubt, which is always present during and to the end of the trial. The process of tempting may be applied to oneself as in self-examination. Because this word has so many meanings, the many words listed as synonyms must be chosen carefully for the proper expression of thought. Not every temptation carries with it the principle of a net or lure or enticement. We must distinguish between temptation to good and temptation to evil, the former being a probing by test and examination to establish a good end, the latter being deception to accomplish a sinister purpose.

We try to trace the process of thought in the mind of the *tentator ad malum*. He conceives a sinister motive directed against his victim. He studies well the character, the wants, the circumstances, of his victim. He prepares argument, persuasion, appeals to the emotions, tastes, and appetites. Now he forms a plan with the design of placing himself at an advantage and the victim at a disadvantage in order to accomplish his evil intention. Whatever means appeal to him most, such as power of persecution, or trick, fraud, ruse, he will employ in his campaign. If his operations do not terminate in success at the first attack, he restudies his approaches and tactics to abuse and injure.

The *tentator ad bonum*, as he purposes the improvement of his charge, keeps in mind the advantages to be derived from the experiences prepared for the charge. Since his intentions are good, he studiously avoids all foul play and sinful means and observes only legitimate procedure. The tempter to good never stoops to the axiom: The end justifies the means.

The reaction to temptation in the mind of the tempted is the obligation of a moral and spiritual choice. Either he will comply, or he will object. He may experience a severe struggle. He may shrink timidly from the ordeal, or he may face it with fortitude. He may surrender to defeat; he may fight and obtain the victory. The issue will leave its effects on his circumstances, on his body and soul, for time, perhaps for eternity. The temptation to good also requires a choice as well as an effort on the part of the tempted, if its purpose is to be attained.

The compound verb εἰσφέρειν is followed by the preposition εἰς. According to A. T. Robertson (*Grammar*, p. 559), this construction is common usage. Some therefore regard it as of no greater force than the simple form. The compound denotes an act of motion, a carrying into, a leading into. Moulton and Milligan (*The Vocabulary* III) illustrate the varied uses of the word from the papyri: carrying to, bringing forward to, paying to, contributing to. The Vulgate translates with the word *induco*. The meaning can be rendered by the word induce or induct. If either is employed, the repeated preposition will appear also in the translation: Induce, or induct, us not into temptation. The R. V. renders "bring." The *Pulpit Commentary* (Vol. 33, 256) suggests "put," or "place," or "abandon." The *Expositor's Gr. Test.* translates "expose." All these do not convey the idea underlying the original εἰσφέρειν: carry into; which is avoided because the translator or expositor recoils with horror from the intimation or suggestion that the holy and gracious Father carries, or leads, some into temptation to evil. Nor can we deny that we shudder at that blasphemous thought. Nevertheless we cannot substitute another word for εἰσφέρειν, and εἰσφέρειν demands the presence of the εἰσφέρων and implies that he moves before, or carries as he moves, in the direction suggested by his will. Jesus teaches us to pray that the Lord may not suffer us to arrive at the end designed by the tempter.

Most certainly the act of tempting a person to evil is sin. God forbids it with the threat of awful woes. Satan committed sins when he tempted to evil Eve, and Job, and Jesus. The children of the world sin when they propose sin to the children of God by threat or by allurements. Failing Christians sin when their sinful nature entices their fellow men into paths of unrighteousness. The act of yielding to temptation to evil is sin. Eve yielded. David, Peter, Demas surrendered. They sinned by consenting to evil. Tempting to evil by foul means is sin. Though the maneuvering tempter may succeed in covering his evil aim with a show of good and right, nevertheless he commits sin. Temptation to good by deception or persecution is sin. It is heartless and uncharitable to contrive evil and expose a person to it. Call the damnable

scheme diplomacy, shrewdness, a white lie; nevertheless it is sin. Tempting to good is not sin, if the plan and procedure is not polluted with sin. Who is sufficient for this thing? God only. True, we who are pastors probe, examine, test, ourselves and others; but none of us boasts the ability to εἰσφέρειν εἰς πειρασμὸν πρὸς ἀγαθόν.

The last three petitions form a triad of which the first and last speak of evil: sin in the Fifth Petition and evil in the Seventh. The Sixth is joined to the Fifth by καὶ and to the Seventh with ἀλλὰ. There can be no doubt that the πειρασμός in this petition signifies temptation to evil.

God has the prerogative to tempt to good, to try us, our faith, our love to Him, our love to the brethren, the quality of our virtues. Jesus tried Philip: Τοῦτο δὲ ἔλεγεν πειράζων αὐτόν (John 6:6). Beloved, think it not strange concerning the fire among you πρὸς πειρασμὸν ὑμῖν γινομένη . . . ἀλλὰ . . . χαίρετε (1 Pet. 4:12, 13). While we pray in the Sixth Petition that the Father would not lead us into temptation, we pray in Ps. 139: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Do we not submit with confidence to a physical examination by a competent physician? How much more should we as dear children approach the Father fearlessly with the petition: Search me, try me, see, lead me. He loves us, and His hands are tender, and His comfort is sweet. "Den Geprueften will Gott Gelegenheit geben, Proben eines heiligen Wohlverhaltens abzulegen, das fuer andere ein Vorbild, fuer sie selbst eine Quelle neuer Kraft und neuen Lichtes wird. Darum kommt Gott bald mit Wohltaten an uns heran, die unsere Erkenntlichkeit auf die Probe stellen, bald mit Geboten, die ein Opfer, eine Verleugnung erfordern, wie bei Abraham, 1 Mos. 12:1, und dem reichen Juengling, Luk. 18:18 . . . bald laesst er Noete, Kreuz und Truebsale, Widerwaertigkeiten und schwere Zeiten ueber uns hereinbrechen." (Fronmueller, *Bibl. Woerterbuch*.) We can never forget how the Lord tested and strengthened the faith of that Syrophoenician woman. Paul glories in the trials by which God trained his trust. Though the child of God may tremble while passing through supreme affliction, yet he draws closer to the Father, lifts his eyes to the face of the Father, and prays: "Nevertheless I am continually with Thee; Thou hast holden me by Thy right hand," etc. (Ps. 73:23-26). We glory in tribulation also. (Rom. 5:3-5; James 1:12.) Before the Holy Spirit exhorts us to endure chastening, in which temptation to good is included, He leads in triumph before our eyes that great army of heroic conquerors, and finally He reintroduces the great Champion and Captain of our salvation, to whom we should look. (Heb. 11 and 12.) No child of God has ever regretted the temptations

to good at the Father's hand, but only his own weakness and failing in the test.

Whereas the Father tries His children and they desire to be exercised in faith and virtue; and whereas we are taught to pray for the Father's temptations to good; and whereas the words, the construction, the context, indicate the sense of the Sixth Petition to be that the Father would not lead us into temptation to evil: therefore the inevitable logical conclusion seems to be: the Father leads into temptation to evil.

Against this conclusion we have the statement: God Himself tempts no one (James 1:13). Evidently the context there indicates that the temptation spoken of is temptation to evil. In fact, all Scripture agrees that the purpose of the temptations designed by God is always good. Records such as 2 Sam. 24:1 offer no difficulty when we consult the original text and study the parallel passages. God indeed tempts no one to evil. Nor does God tempt by evil in the sense of sin. He is accused of urging Abraham to commit murder to prove his greater love to God. But His accusers confuse terms the definitions of which they will not learn. Job considered all his afflictions as evil received at the hand of God (Job 2:10), and in all this did not Job sin with his lips. God consented to Job's terminology. The Holy Spirit helps us to interpret those evils that seem to be grievous merely as tribulation and chastening. (Heb. 12:11; James 5:11; John 16:33.) God never becomes the *causa peccati*. He controls Satan and all evil. He knows our strength and our weakness. He supplies us with all the weapons that we might stand as invincible. No temptation is ever too severe, thank God. (1 Cor. 10:13.) The axiom of Scripture is ever true: The *tentatio seductionis* is of the devil, the world, and the flesh; the *tentatio probationis* is of the Father. Whoever succumbs to the former falls by his own fault; whoever obtains the victory receives it only by the Father's grace and protection. When God sets the ungodly in slippery places, He has already judged them and cast them off. (Ps. 73:18, 19; Rom. 1:24.) Passages which refer to God's final judgment upon the sinner, convey the terrible fact that the sinner is now seduced by Satan and fallen beyond God's grace. The idea of temptation is excluded from the records of such final judgments.

Since the Sixth Petition refers to the *tentatio seductionis*, and since God does not tempt to evil, what can be the purpose of praying this petition?

Doubtless the Savior impresses upon us by the choice of words and by the form of this petition that we must banish the logical conclusion, at which reason arrives, that the Father leads into temptation to evil. He magnifies the holiness, the righteousness,

the faithfulness of the Father, and He encourages the children to accept by faith what the unbelieving mind rejects. This petition is designed to teach us that we are living in a dangerous world, where we are dangerous to ourselves because of the sinful propensities of our flesh, and where the dangerous and roaring lion walks about, seeking whom he may devour. The Christian who prays these words will not expose himself to the danger of sinful compliance, nor will he ever agree to be the instrument to vex others and lead them astray. He will not argue with the devil. He will fight the good fight of faith and stand in the whole armor of God. Mindful of God's many warnings against self-reliance, wiser by the sad experiences of others, ashamed of his own defeats, he appeals to the Father in humility and dependence. Expressing his dread and his distrust of self and at times shrinking from the ordeal of battle, he confesses his trust and confidence in the Father that nothing will separate him from His love and that he will be more than conqueror. "Lead me, then, lead me safely past all dangers; guide me with Thy counsel, and afterward receive me to glory." Luther's masterly exposition of this petition cannot be surpassed.

The pastor prays, "Lead us not into temptation." He is Christ's undershepherd and has a charge to keep. He moves among the sheep. He senses and sees the many dangers. Luther summarizes them as misbelief, despair, and other great shame and vice. The immediate context reminds us of temptation to uncharitableness and of temptation to use justification as a license for sin. The broader context suggests the presence of undue cares and worries, of rebellion against the Father's will, of indifference to the Kingdom, of ungodly life and false doctrine. No good shepherd finds comfort in the circumstance that the flocks of other shepherds are diseased and exposed to many dangers. He will pasture his sheep, and he will protect them: lead us not into temptation, that "the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity" (Ps. 125:3). The pastor will ask God for wisdom when he plans to prove and to provoke his flock to good. (2 Cor. 8:8, δοκιμάζειν.)

The pastor is concerned in the kingdom at large. The enemies have hidden everywhere snares and pitfalls for every department of the Church. Bold-faced and impudent Satan, who attacked the Lord Jesus, studies each situation in the Church, even to the weakness of the individual leader. He uses our sins for his armor. (Theophylact.) In our college days we were told that he is most active in the institutions for the training of pastors and teachers. He moves about in our elementary schools. His temptations may be of a different design and his approach more stealthy, but no less

severe, in our conferences. We must look diligently lest any root of bitterness, springing up, trouble us and thereby many be defiled. (Heb. 12:15.) With the last great tribulation comes the great hour of temptation (Rev. 3:10), in which iniquity abounds and the love of many shall wax cold. Let us hold with an iron grip the spiritual treasures of the soul and run with patience the race that is set before us. As we and our congregations rally under the Cross of Christ for the last battle, we ever join in the prayer: Lead us not into temptation, but "Preserve in wave and tempest Thy storm-tossed little flock; Assailed by wind and weather, May it endure each shock." (Hymn 264.)

And what shall we say of the faithful and wise servant, the pastor who prays this petition? The old saying still obtains: In temptation the strong is weak, and the weak is strong. *Tentatio*, together with *oratio* and *meditatio*, makes the theologian. At times it seems as though the *tentatio* constitutes the greater factor in the training, and the opponents in the strife seem unevenly matched. The pastor faces three enemies: the devil, the world, his flesh. No, the three enemies assault the pastor and Jesus, for Jesus has promised, "I will never leave thee nor forsake thee." The Lord Jesus is on the side of the pastor in this lifelong combat. "I can do all things through Christ, who strengtheneth me." Ἐνδυναμῶν με, the Strengtheners of me, is the name of Jesus. Temptations grow in number and kind as the pastor takes up the burdens of his parishioners and assists the child, the youth, the aged, to overcome temptation. Some in the flock weary him with inexcusable opposition. His sensitive nature smarts under the consciousness of his own failings, and he feels that he stands in his own way. Does he seek refuge in retirement to his pastor's study as to monastic death, or does he face the fight with fortitude and courage to obtain the victory? He withdraws to his closet not as a beaten man but to give the final blow to the adversary. Also to the pastor in office the Holy Spirit says: "There hath no temptation taken you but such as is common to man": temptation by the same enemies, to the same end, with the same means, yet under the control of the Keeper who neither sleeps nor slumbers, and ever in proportion to the pastor's strength of faith. For "God is faithful, who will not suffer you to be tempted above that ye are able." The way of escape is already prepared. Jesus is the ἔκβασις.

A temptation quite common to pastors is pastoral fatigue. This does not mean that they are tired of their office, but tired in their office. Under the withered gourd sits the Lord's Prophet, fatigued and sulking. He wants to die. "It is better for me to die than to live." Under the juniper tree lies the weary Prophet. He wants to die. "Take now my soul from me." He has spent

himself in the service of God. In prison the persecuted Apostle writes: "I have a desire to depart." He does not complain, but he wishes to be with Christ. We thank God that He did not consume Jonah in His anger. We thank Him that He directed Elias and Paul to greater service. His last word to brave Daniel is His gracious acknowledgment of that faithful servant's endurance, and the promise of rest in victory: "Go . . . thou shalt rest and stand." (Dan. 12:13; Is. 40:29.)

The commonest temptation besetting the pastor is the temptation to unfaithfulness to Jesus in doctrine, practice, and life. The pastor is also his own mouthpiece when he confesses at the altar: "We have sinned against Thee in desires, thoughts, words, and deeds." He admits that he has fallen in temptation. He is thankful to be standing again. His comfort is not that all the Apostles stumbled and fell; his excuse is not that his flesh is weak but his spirit willing. His comfort and joy is his restoration by the Lord. A long catalog of temptations can be compiled by rereading the form for the installation of a pastor contrariwise, not aflush with self-pity, but as the watchful and prayerful shepherd. In this catalog we mark the common temptation to stubbornness, to the superiority complex, to unevangelical practice, to uncharitableness, to shallowness. To sleepy theologians Jesus said, "Watch and pray that ye enter not into temptation." And while we meditate on the ever-repeated temptations that we ourselves must conquer, we think of the brethren in other parts of the world, in whom the same afflictions are accomplished. (1 Pet. 5:8, 9.) In our prayer we include those fellow pastors who suffer privation and prison, or whose immediate task it is to re-assemble their congregations as they return from the battlefields.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James 1:12). "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

G. H. SMUKAL

Veit Ludwig von Seckendorf: Statesman and Scholar

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From the *Centifolium Lutheranium* of Johannes Albertus Fabricius, published 1728—1730, to the publication of the *Bibliographical Guide to the History of Christianity*, compiled by S. J. Case and others two centuries later, there are few works of that nature which do not list the *Historia Lutheranismi* of Veit Ludwig, Baron

von Seckendorf. A survey of the histories of Germany reveals that many authors of historical works dealing with the seventeenth century have in one way or another paid tribute to Seckendorf's life and work, and no historian who has produced any comprehensive history of the Reformation during the past two and a half centuries has found it possible to ignore him.

In the foreword to his history of Lutheranism, Seckendorf has stated his view of a historian's task and his essential qualifications. For the task of a historian, he believes, should be selected the most able councilor or minister, vivid of mind and of pen, one who has been exercised for some years in the greatest and most weighty affairs, diligent, and of approved virtue, piety, and faithfulness, and to whom all secrets can be safely entrusted. To a man having such qualifications should be committed the writing of historical commentaries, not with diminished, but with enlarged income and advanced position of honor. He must also be a person of good judgment and honesty, for, as Seckendorf directs, not only the acts and events themselves, but also their reasons should be truthfully reported as they were stated in the course of the deliberations. Errors should be noted in a separate account, which is not to be published.¹

On the basis of statesmanship and scholarship, Seckendorf qualifies as a historian. George P. Fisher calls him a statesman of thorough education and exemplary integrity, who founded his history on the most industrious examination of original documents.² An account of Seckendorf's life shows that this appraisal is well founded.

Veit Ludwig von Seckendorf came from a family of the German nobility, which took its name from the village of Seckendorf, between Nuremberg and Langenzenn.³

The family was one of the oldest and most numerous in Franconia. It was divided into eleven distinct lines, but only three survived, widely distributed throughout Bavaria, Prussia, and Wuerttemberg. The ancient German records of jousts and tournaments testify to the family's age. It may be said that a man's noble ancestors are of no more value than zeros, unless he heads them as an integral number; but in the seventeenth century noble lineage still spelled opportunity and unlocked the door to social and political preferment.⁴ For Seckendorf it opened the doors to the Saxon archives, in which many records of the Reformation were kept.

Veit Ludwig was a son of Joachim Ludwig von Seckendorf, lord of the manor of Ober-Zenna, chief officer of Herzogenaurach and princely marshal of the Bishop of Bamberg.⁵ His mother was Maria Anna von Burtenbach, who was a granddaughter of Schertel von

Burtenbach, a hero of the Schmalkaldic War.⁶ Veit Ludwig was born on December 20, 1626, at Herzogenaurach, near Erlangen.

In his youth Seckendorf was exposed to the horrors of the Thirty Years' War, an experience which deeply affected his whole life. In the year of the historian's birth, King Christian IV was overwhelmingly defeated by the combined forces of Tilly and Wallenstein, and the Lutheran states were left at the mercy of the Catholic League. This was an ominous situation for the Seckendorfs, who supported the Protestant cause. After the battle of Noerdlingen in 1634 they were driven from their ancestral estates and, as the victorious imperial forces advanced, had to leave Franconia. The cruelest blow, however, was the execution of the father. Although a marshal of the Catholic Bishop of Bamberg, Joachim von Seckendorf's sympathies were from the first definitely on the side of the Protestants. When, therefore, Gustavus Adolphus advanced victoriously towards the southern German states, he quit the services of this prince-bishop member of the Catholic League; and when in the autumn of 1631 the Franconian nobility streamed in large numbers to the blue and yellow banner, he, too, hastened to join the ranks of the Swedish king. In the regiment which Duke Ernest of Saxe-Coburg-Gotha (called "the Pious") recruited as an ally of the Swedes, he commanded the second company. The instructions of enlistment which the duke gave him on October 13, 1631, at Koenigsberg in Franconia, took him away from his family and at the same time bound him closely to the interests of the Ernestine line. When the war had lost its religious significance and had been transformed into a purely political struggle for dynastic prestige, Joachim Ludwig von Seckendorf's sympathies were transferred to the imperial cause of the Hapsburgs. Unfortunately he began to negotiate with Piccolomini's Imperials before he had severed his connections with the Swedes. When they accidentally discovered this, the Swedes court-martialed him and sentenced him to death. On February 3, 1642, he was beheaded on the market place at Salzwedel, in the presence of the army. An anonymous epigram has him declare:

Ich griff nach meines Kaisers Gnad'
und hasste nur der Schweden Rath;
darum vergoss die schwedsche Wuth
mein kaiserlich gesinntes Blut.⁷

The military career of the father placed the responsibility of the future historian's education largely upon the mother. Anna Maria von Seckendorf planted into the soul of her precocious child that spirit of religious reverence and piety which was one of his distinctive traits throughout his life.⁸ The varying fortunes of war compelled the mother to move from place to place, but wherever

she went, she engaged able instructors to teach her son. Thus he received his early schooling at different times at Coburg, at Muehlhausen, and at Erfurt. In spite of various interruptions, caused by such changes of residence, his progress in learning is said to have been remarkable. In his tenth year he is said to have been quite proficient in Latin, Greek, and Hebrew, and to have made a start in the mathematical sciences. The father's services under the Swedish banner in the regiment of Duke Ernest undoubtedly redounded to the advantage of the son. Even the father's execution does not seem to have put a stigma on the family, but rather appears to have excited a sense of obligation among his former Swedish comrades in arms. Two years before the father's death, Duke Ernest took charge of the boy, whose splendid talents had been brought to his attention, and in 1639 sent him to the *Gymnasium* at Coburg, where he received a most thorough training.⁹

When Ernest the Pious entered upon his reign at Gotha, his duchy was indeed in a lamentable state. For eight more years Germany was to be ravaged by war. Thuringia had been the scene of many bloody encounters. Many sections of the country had been devastated. Cities and villages had been largely reduced to ashes. Some were entirely depopulated; others, to a great extent. War, famine, and plague had done their cruel work. The princely domains had been despoiled. Military garrisons occupied all fortified places and exacted crushing contributions. The duke labored to heal the wounds of his people, but not only the economic ones — he was equally concerned about those of a cultural and spiritual nature. He was particularly judicious in the choice of his officials. The most eminent persons of the age presided in his Chancery. He founded an institute for pages for the education of sons of the nobility. This proved its worth not only for those of the duchy, but it also attracted some sons of the most illustrious houses in other provinces. He wanted to demonstrate that one could become not only an upright, but also a learned man at court. It should be added, however, that he was equally concerned about the schooling of the common man's children. The famous Gotha *Schulbericht* was epochal in German pedagogy. Published in 1642, it was an excellent work for its time. In plainness, clarity, and popularity it excelled numberless modern German syllabi and educational handbooks. It was the first printed work of its time intended for the elementary school, allegedly unequaled in the sixteenth and the seventeenth centuries by any book of like purpose for the secondary schools.¹⁰ This, then, is the man who made Veit Ludwig von Seckendorf his protégé.

From Coburg, Ernest the Pious took him to his new residence at Gotha at the close of 1640. There he enrolled in the *Gymnasium*

on February 6, 1641, where he remained nearly two years. Three men exerted a profound influence on him during that time. His most prominent instructor was the noted Rector Andrew Reiher, the author of the duke's *Schulbericht*. Under Reiher's supervision the young student progressed so rapidly that he was ready to enter the university at Strassburg within two years. The court preacher, Christopher Bronchorst, with whom he resided, was a kind spiritual father to him. Seckendorf left him an affectionate monument in the *Additiones* appended to his *Christen-Stat*.¹¹

Next to Reiher the most lasting impression was made on Seckendorf by the well-known theologian and philologist General Superintendent Solomon Glass. Him Ernest the Pious had selected as one of the agents in his program of reform in Church and school. In all of the undertakings which aimed at the reforms intended by Duke Ernest, Glass took a prominent part. He kept his eye on the training of the country's youth from the elementary school to the university. He attended to instruction in the Catechism and the secular subjects and took personal charge of the religious instruction in the upper classes of the *Gymnasium* at Gotha. After the death of his teacher John Gerhard, he took over the editorship of the so-called *Weimarsche Bibelwerk*, in which he expounded the prophetic books of the Old Testament.¹² Seckendorf in his old age still speaks of Glass with great veneration. Referring to the fact that Glass was a spiritual father to him for nearly two years while he was at the *Gymnasium* at Gotha, he calls him a *Theologus consummatissimus*.¹³ Theodor Kolde believes that Seckendorf's intimate association with Glass explains his mildness and aversion to controversy in spite of his most decided firmness in piety.¹⁴

During the second year of Veit Ludwig's studies at Gotha the father was executed. This calamity threatened to end the son's academic career, since the mother was left without the necessary funds for his support at school. The Swedes, however, had not forgotten the valuable services which the father had rendered to their cause, and now, as if to compensate the family for the execution of the father, the commander in chief of the Swedish army, Lennart Torstensson, to whom young Seckendorf had been highly recommended, persuaded Christina, the queen of Sweden, to pay the mother a pension. This she received as long as Torstensson lived. General Caspar Cornelius Mortaigne of the Swedish army, one of the father's comrades at arms, proved to be an even greater benefactor. As a former intimate friend of the father, he assumed a voluntary guardianship over the orphaned son and enabled him to continue his studies at the university of Strassburg, where he attended the lectures of the then highly esteemed Professors Rebhan, Tabor, and, particularly, John Henry Boecler. During his three years at

Strassburg (1642—1645) Seckendorf studied jurisprudence, philosophy, and history. In 1645 he returned to Erfurt to complete his studies at that university.¹⁵

In Seckendorf's historical training, Boecler undoubtedly occupies the chief place. Boecler not only ranked high in the field of historiography of that time, but was also an inspiring teacher, who could instill the love of history into the hearts of his students. Among other things, Seckendorf heard him lecture on the *Annals* of Tacitus and, indeed, in such a manner as D. G. Schreber puts it, "ut in academia adhuc ostenderet, quomodo audita in succum et sanguinem essent convertenda."¹⁶

Having completed his studies, Seckendorf first applied for a position at the court of Hessen-Darmstadt, where Landgrave George II wanted to enlist him in his army and appointed him as a standard-bearer in his bodyguard. His paternal friend General Mortaigne, however, advised him against entering upon a military career. He was evidently convinced that Seckendorf's training fitted him for a more promising career in the civil service. Accordingly Seckendorf left the court at Darmstadt in 1646 and went to Erfurt. On this journey, he stopped at Gotha and paid his respects to Duke Ernest. The latter had not forgotten his promising young protégé, whom he had supported in the school at Coburg. He was now to receive the interest on his capital investment. Through Christopher Bronchorst he inquired whether Seckendorf would accept a position as page at the court (1646). In view of the young man's age—he was only twenty—the duke wanted to give him an opportunity to prepare for more important engagements. He accordingly excused him from all the usual work of a page and, instead, put him in charge of the ducal library. The duke's interest in his learned page gave the latter free access to the company of his statesmen, and there he learned from personal observation what books did not tell him. To stimulate his page's interest in the things which he read, the duke instructed him to present at stated times, especially on Sundays, résumés of what he had read and discussed these with him. He had him answer important questions of jurisprudence. The duke even prepared a timetable, or schedule, for the studies of the budding statesman and scholar. The morning was devoted to genealogy, history, geography, theology, philosophy, and especially mathematics. In these studies he was greatly aided by his knowledge of the European languages, all of which he understood, with the exception of English. His ignorance of the latter he deeply deplored. Such assiduous and systematic application to his studies and reading broadened and deepened Seckendorf's learning greatly. All the while he kept in close association with the court preacher, whose influence for piety

and virtue was so pronounced that, as Seckendorf himself admits, it extended to his most important appointments. But while he cultivated his intellectual faculties, Seckendorf did not neglect his physical appearance. He gave attention to his posture and carriage, fully mindful of the great importance of a courtly bearing in the days of Louis XIV.

In 1648 the duke advanced his page to the position of a gentleman of the bedchamber. He was now ready to put his protégé's training to a practical test. There was sufficient opportunity to try the most experienced statesman. This was the year of the Treaty of Westphalia. Duke Ernest sent him as a messenger to the Swedish General Wrangel, whose army was at the time encamped in the county of Gleichen. Seckendorf persuaded Wrangel to spare the city of Odruf. The former page's résumés and discussions with the duke had now ripened into abstracts of complicated and difficult documents, and resulted in wise and fruitful counsels, which merited the confidence the duke placed in them.¹⁷

Seckendorf's reputation soon spread beyond the borders of Gotha. In 1650 Margrave Erdmann August of Bayreuth invited him to accompany his heir, Christian Ernest, on his journeys through foreign countries. Duke Ernest, however, could not spare him and, furthermore, did not think a great deal of trips to other lands; so he withheld his consent. In the following year, 1652, after Seckendorf had passed a rigorous examination by four privy councilors, the duke appointed him to the important judicial positions of court councilor and councilor of justice. It is interesting to note in passing that this made him a member of the same privy council of which the father of August H. Francke was a member during the last years of his life.¹⁸

In the year 1656 Seckendorf was made privy court councilor and as councilor of the board of domains was charged with the management of all the ducal estates. In these positions he rendered important service in regulating the finances of the country and in a number of diplomatic affairs. It is rather significant that this is about the time when he published his *Teutscher Fuersten Stat.* One may well assume that in his various executive and judicial positions he put into practice the principles which he enunciates in that work. In the same year the duke of Altenburg appointed him to the position of court judge at Jena, where he took a leading part in the numerous beneficent reforms of the duke. The ability with which he served there is attested by the court decisions which have been preserved in the archives.¹⁹

Upon the death of Dr. William Schroeter, the chancellor of Gotha, in 1663, Duke Ernest, in 1664, elevated Seckendorf to the vacant position. Therewith the latter was placed at the head of

the highest councils in both Church and State. This position, however, he held for only a short time. In the autumn of the latter year he asked for and received an honorable release. Though the duke and the ex-chancellor parted as friends, the reasons for Seckendorf's resignation as stated by him indicate that life at the court of the rehabilitating and reforming duke was no sinecure. Seckendorf complains in the introduction to his *Christen-Stat* that he, too, soon got into affairs of state which kept him from engaging in learned activities. Doubtless Seckendorf's chief reason for quitting the service of Duke Ernest the Pious was his desire to obtain a position in which he would have more time for scholarly activity.²⁰ The scholar was beginning to triumph over the statesman.

In view of the circumstances under which Seckendorf labored at the ducal court, it is not surprising that his achievement in the field of history while at Gotha was limited to writing a part of an ecclesiastical history ordered by the duke.²¹ It was scarcely possible for Seckendorf to produce a work there like his *Historia Lutheranismi*, no matter how much the duke desired him to do so. However, it was quite natural for him to write a work like his *Fuersten Stat*. This handbook of public law was merely a presentation of the principles with which he had to operate in an official capacity from day to day. Thus if one would see Seckendorf as a statesman, one need but observe him putting into practice what he himself specifies in that book; and inasmuch as the affairs of Church and State were closely related in Saxony, the *Fuersten Stat* also clearly reveals his position with regard to the Church as an institution. He describes the modified Caesaropapism which obtained in Saxony at that time according to the religious settlement of the Treaty of Westphalia. He declares: "Dass aber die Hohe weltliche Obrigkeiten, welche niemand als den hoechsten Gott ueber sich haben, oder eine andere weltliche Gewalt, auff gewisse masse, und mit Vorbehalt der vornehmsten obrigkeitlichen Botmaessigkeiten ehren und erkennen, *auch in geistlichen und Kirchen-Sachen*, nach ihrer Masse, das Regiment zu fuehren haben, lernen wir aus dem Wort Gottes, welches dissfals keine Ausnahme machet, sondern alles der Obrigkeit untergibt, uns auch den Zweck oder End-Ursache dieser Goettlichen Ordnung insgemein anzeigt, dass sie nemblich uns zu gute ihr Schwerd und Macht fuehre."²²

This position of Seckendorf with regard to the relation between Church and State not only explains why he considered it quite proper for an eminent statesman to write church history, but it also sheds some light on his attitude towards the role of the princes in the Reformation.

Seckendorf's reputation as a statesman precluded any protracted period of inactivity on his part. Scarcely had his resignation

from the services of Ernest the Pious become known when he received three written invitations from as many imperial princes to enter theirs. Of these Seckendorf accepted the position offered him by Duke Maurice of Saxe-Weitz (Altenburg). At the court of Duke Maurice he succeeded the ailing John Henry Meene as chancellor and president of the consistory. So once again he was at the head of not only the secular, but also of the ecclesiastical affairs of a state. If he had hoped to find more leisure for his studies in his new position, he was doomed to disappointment; in view of his ability some seemed to think that there was no limit to the amount of work that he could be expected to do. Not only was Duke Maurice well satisfied with his new statesman, but other courts as well desired the use of his services.

On a journey to Bohemia he was presented by Prince Lobkowitz to Emperor Leopold, with whom he conferred for some time. On that occasion he also became acquainted with the famous *Lam-becius*, with whom he thenceforth carried on a scientific correspondence.²³

In 1669 the Elector of Saxony, John George II, appointed him as his privy councilor, with a very respectable pension, a position which he held for eleven years, to the time of the elector's death.²⁴ This induced him to resign from the position of a court judge at Jena. The death of Duke Ernest did not sever the ties which bound Seckendorf to Saxe-Coburg-Gotha. Duke Frederick, who succeeded his father, was an admirer of the statesman and requested the benefit of his services as one of his vassals; therefore he appointed him in 1676 as director of the states as the successor to the deceased Lord of Einsiedeln—a move which was respectfully ratified by all the states. Upon the death of Dr. John Thomas (1680), privy councilor and chancellor of Altenburg, the duties of the vacated position were added to his load. Thereby he became thoroughly acquainted with the finances of Altenburg. This enabled him to record his observations in a manner which has been greatly appreciated by students of German fiscal institutions. A desire to reduce the number of his services by giving up his position at Weitz was not granted; on the contrary, Duke Maurice exacted a promise from him not to leave his services as long as the duke lived. When, therefore, Duke Maurice died on December 4, 1681, Seckendorf felt free to carry out his long-cherished plans to retire. He resigned from all of his positions in Weitz, but retained those of Altenburg and accepted a position as privy councilor to Duke John George at Eisenach.

In 1677 he had bought the manor Meuselwitz, near Altenburg, which seemed to him to be an ideal place, both in natural beauty

and construction, for a place of leisure, where he could spend the declining years of his life doing the things that he had so long wanted to do. In the beautiful palace which he built there, removed from the distractions of the court, he hoped to be undisturbed in his religious meditations and scholarly pursuits.²⁵ There he spent seven happy years, fully persuaded that he would not again be overburdened with official appointments. During this time he carried on an extensive correspondence with the principal learned men of the day. Many of his letters have been preserved. He also published his *Christen-Stat* and the prodigious work on which his fame as a church historian rests: the *Commentarius historicus et apologeticus de Lutheranism sive de Reformatione*.

But once more, and for the last time, he was to be drawn into the limelight of public affairs. When the Elector of Brandenburg, Frederick, later the first king of Prussia, was casting about for a chancellor to head his newly founded university at Halle, his choice fell on Seckendorf, who had been his privy councilor since June, 1691, and with whose candor, wisdom, and experience he had been impressed. He appointed him September 9, 1692. Accepting the proffered position, Seckendorf left his beloved Meuselwitz to take up his residence in Halle, where he arrived on October 31. His duties as chancellor of a new university, together with his efforts to settle a religious controversy, were too much for the weakened constitution of the aging scholar. After a sickness of only two weeks he died at Halle, on December 18, 1692, only two days less than sixty-six years old. His body was taken to Meuselwitz for burial; but the elector ordered a memorial service to be held at Halle, in which Joachim Justus Breithaupt, professor of theology at the university, preached on the theme: "Heavenly Satiety in Time and Eternity," basing his remarks on Psalm 17:15. Christian Thomasius, the noted jurist, delivered a funeral oration on December 29, when the body was taken to Meuselwitz to be placed in the family vault.²⁶

Seckendorf was twice married. His first wife was Elisabeth Juliana von Vippach, of an ancient noble house of Thuringia. She bore him two daughters, who died in childhood. Upon her death in 1684, he married Sophia Susanna von Ende. She bore him a daughter, who died at birth, and a son in 1690, to whom was given the father's name, but who died when only five years old.²⁷ Seckendorf's name was to live on only in his works.

As a statesman, Seckendorf carved himself a niche in the hall of fame of seventeenth-century Germany. In that environment of political disintegration within the Holy Roman Empire after the Thirty Years' War there was little opportunity for lasting great-

ness. One might speculate what his stature in history would be had he occupied the place of some of his non-German contemporaries, for instance that of Clarendon or Colbert. As a historian, too, Seckendorf's achievements must be viewed against that background of political particularism, which, to say the least, was not conducive to the writing of history on a national scale.

Though Seckendorf's reputation as a scholar rests on his three major works — *Teutscher Fuersten Stat, Christen-Stat, and Commentarius historicus et apologeticus de Lutheranism sive de Reformatione*, he also exhibited some talent in belles-lettres. For his own recreation, as he says, he translated Lucan's *Pharsalia*.²⁸ He turned Lucan's hexameters into unrhymed German Alexandrines. On the basis of this metrical innovation Friedrich Gundolf ascribes to him a peculiar place in the school of Opitz's poetizers. His blank verse offended the German taste for didactic poetry. To the followers of Opitz, says Gundolf, rhyming and poetry were synonymous, and they could not conceive of verses in their own language without the musical ending of rhyme.²⁹ Seckendorf himself refers to his translation of Lucan as a mere pastime.³⁰ Next to Lucan, Horace was his favorite poet. When only twenty-three years old, he wrote a poem for the dedication of the villa which Duke Ernest had erected on the Inselberg of the Thuringian Forest. His fame as a poet, however, rests mostly on his contributions to ecclesiastical hymnology. His best-known hymn was "Liebster Vater, soll es seyn" — the Lord's Prayer to be prayed before dying. It appears already in the large hymnbook of Celle in 1696.³¹ Seckendorf's reputation as a scholar was greatly enhanced by his contributions to the *Acta Eruditorum*. Between the years 1683 and 1692 he wrote more than two hundred articles for this noted periodical.³²

We may conclude this brief account of Seckendorf as a statesman and scholar by quoting the appraisal of two of his greatest contemporaries: Gottfried Wilhelm Leibniz and Christian Thomasius. In a letter addressed to Seckendorf in 1682, Leibniz writes: "I am undecided what I should admire more in your letters, the unbelievable humanity with which you have conferred your benevolence upon an unknown person or the remarkable ability to write, which is almost unknown today in the case of a man of your order."³³ This praise may have to be discounted as personal flattery. On the other hand, in the same year he wrote to Raisson, declaring Seckendorf to be "reputed as one of the most learned and able men in Germany."³⁴ Again making due allowance for the eulogistic extravagance of a funeral oration, we may regard the words of Thomasius, who had been Seckendorf's colleague. Thomasius laments at the latter's bier: "Seckendorf

is dead! Alas, indeed! the great, the learned, the virtuous, yes, the God-fearing Seckendorf has died." Thereupon he enumerates the baron's excellent qualities and speaks of his incomparable writings.³⁵ Schreiber, summing up all the eulogies bestowed on Seckendorf, applies to him the words, repeated by others: "Omnium nobilium quondam Christianissimus et Christianorum nobilissimus."³⁶

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Outlines on Gospels Adopted by Synodical Conference

Twentieth Sunday after Trinity

Luke 6:43-49

Would any man be so foolish as to plant a thorn in the hope of reaping from it a crop of figs? Yet the Savior had a reason for making this statement. The lesson He means to impress is a warning against the common mistake of failing to distinguish between the good man and the evil man as God views them. Lest we make the fatal error of regarding the bramble bush as a grapevine, let us study

Christ's Teaching of the Distinction Between the Good Man and the Evil Man

1. *As to their nature*
2. *As to their works*
3. *As to their fate*

1

What is it that distinguishes the nature of the good man from that of the evil? Christ says that the good man has a good treasure in his heart. The heart of every man is evil by nature. Jer. 17:9; Rom. 3:23. But the good man though evil by nature has come to Jesus, his Savior, has heard and received His Word, v. 47 a, and from Him has received forgiveness of sins, a clean heart, purified from evil, Heb. 9:14; 10:14-18, 22. His heart now holds a marvelous treasure, for it is the dwelling place of Jesus and the Holy Trinity, John 14:23-27. Cp. *Lutheran Hymnal*, 347, 357. Thus he has been changed into a new creature, 2 Cor. 5:17 ff; no longer evil, but good, holy, a saint in God's sight for Christ's sake, 1 Cor. 6:11; Eph. 2:19, 22; Col. 3:12 a.

Coming to Christ, faith in Jesus' stirring work effects this radical change in the nature of man. No longer is the believer a bramble, a thorn, a corrupt tree, but by the grace of God he has become a tree of righteousness, Is. 61:3, a branch on the Vine, John 15:5; a fruitful fig-tree. Have you experienced this change? Then remember that whatever of good there is in you, is due to Jesus. Continue in His Word, John 8:31. Do not be satisfied with having come to Him, but be ever deeper rooted in Him, Eph. 3:17-19. Do not play the part of the foolish man, Text, v. 49; but do as the good man does, vv. 47, 48. Then you will show your changed nature in a changed life.

2

Vv. 43, 44 apply to every believer. Out of the good treasure of his heart, changed by the indwelling Christ, he will no longer, like the evil man, bring forth only that which is evil, 45 b. Mark

7:21; Gal. 5:19-21; Is. 57:20. In ever increasing measure his heart will become the fountain of good works. He is no longer satisfied with mere lip-service, v. 46; not only by word of mouth, v. 45 c, but also by the far louder speech of actions and deeds will he bear evidence of the change God's grace through Christ has wrought in him. While confessing, Rom. 7:18-24, yet daily the grace of Micah 7:18-20 experienced by him impels him to greater zeal in holiness and good works, Phil. 3:7-21; Col. 3. What a change by the power of Christ, who is made unto us wisdom and sanctification! And being found in Him, we will obtain everlasting redemption.

3

The evil man's fate, v. 49. He falls an easy victim to sin and Satan and their attacks, and finally to death and eternal damnation.

The good man, good through Christ, is founded on the rock, v. 48 a, the Rock of Ages, of everlasting strength, Is. 26:4; the Rock on whom the Church and all its individual members are built, Matt. 16:18; who prayed for Peter, Luke 22:32; for all believers, John 17:20, 24; who holds them safe in His hands, John 10:27-29; 1 Cor. 1:8; who is the Resurrection and the Life, John 11:25, 26; Luke 2:29-32; 2 Tim. 4:18. — Lord Jesus, make us good men!

TH. LAETSCH

Twenty-first Sunday after Trinity

Mark 10:46-52

"Future world peace must be built on *faith*." This and similar expressions so common today. True, so long as suspicion and mistrust prevail, no proper foundation for world improvement.

There is a faith of a far different nature and of deeper meaning without which there can be no peace between God and man

Victorious Faith

1. *It trusts in the merciful Christ*
2. *It overcomes all obstacles*
3. *It finally leads to glorious sight*

1

Victorious faith is not merely to look to God for *material* benefits. That kind of faith is shown by the disciples asking for a favored place in a supposed worldly kingdom of Christ, Mark 10:35-37. Similarly, people today think that faith is no more than believing that God will provide, will grant recovery from sickness, protect in danger, etc.

The faith of Bartimaeus is much more: he confesses Christ as the *Son of David*; that was the Messianic title of our Lord. To

Bartimaeus, Jesus of Nazareth is the hope of the ages to whom also the Old Testament saints looked as the Redeemer. Furthermore, he appeals for Christ's *mercy*: "Have mercy on me."—"Nothing in my hand I bring, Simply to Thy Cross I cling."

Victorious faith clings to Christ as the *Redeemer* from sin, death, and the devil, and trusts in His mercy, Rom. 3:22; Rom. 5:1, 2; 1 Tim. 1:14.

2

Bartimaeus was opposed by the *crowd*: "*Many* charged him that he should hold his peace," v. 48. One blind beggar against the many. But he is undismayed: "He cried the more a great deal," v. 48; original: "kept on crying." So faith in Christ is often opposed by the *many*; Jesus speaks of the "little flock." We are often impressed by the numbers of those who live in complacent heathenism, by those living in a so-called Christian country but denying Him by neglect, by the numbers of those who follow error rather than the truth.

Bartimaeus was opposed by those who *should have known better*. People who did not have to beg for a living as he did, and people who had their normal sight should have helped him to come to Christ; instead, they discourage him.

The same opposition to faith is found everywhere. Fellow church members, neighbors, even family members may constitute opposition to Christian faith, although they all should know better.

The victorious faith of Bartimaeus overcomes all of this; he casts away his outer garment, comes to Christ, presents his prayer. An example for us: "Oh, for a faith that will not shrink, Though pressed by many a foe!"

3

The faith of Bartimaeus led to glorious *sight*. Physical sight is given him. What an experience for him to see the Savior, to see people, to see Jericho, the city of palm trees!

But receiving this sight in a way symbolical of greater things he was to see. Jesus was on His way to Jerusalem for the Great Passion, Mark 10:33; Bartimaeus "followed in the way," v. 52. Perhaps with his restored sight he viewed the sacrifice on Golgotha and the victory of Easter. That was the greater sight.

Victorious faith at times is similarly granted *immediate* sight in the form of happiness, resignation to disappointments, patience in trouble, etc. But this faith eventually is granted the *greater* sight: Everlasting life, "to see Him as He is," "no more death, neither sorrow, nor crying," (Rev. 21:4), reunion with departed loved ones.

Then truly: "Thy faith hath made thee whole."

H. O. A. KEINATH

Twenty-second Sunday after Trinity**Luke 14:25-35**

Over against Luther's heroic faith the Reformation history pictures Erasmus' vacillating nature. Erasmus' indecisiveness finally alienated him from the reform movement. Be not a weakling, but strong. You, too, are standing

At the Crossroads

1. *Your choice must be definite*
2. *Your choice is all-decisive*

I

During Jesus' early ministry He was hailed by many, but they soon left Him because they disliked the spiritual character of His ministry, John 6:66. Near the close of His public ministry He again became more popular with the crowds, v. 25. He, nevertheless, demanded a definite decision by these candidates for discipleship. A superficial choice was not acceptable. These requirements remain the same.

Vv. 26, 27. If a conflict exists between love of God and of neighbor, "hating" the neighbor, even the most intimate member of the family, is demanded. This hating does not imply harming him. It does, however, denote a positive refusal when the attempt is made to keep us away from God and His Word, 2 Tim. 4:10, e. g., wife neglecting church service to please unchurched husband; indulging in sinful pleasures to remain popular with associates.

In every opposition of our inclinations or comfort to God's holy will, our choice must be all out for God. As in war the convenience of the individual must be surrendered to the safety of the nation, so our life and work to the Lord. Matt. 19:21, 22; Matt. 6:24. Not the peaceful submission to a self-made cross, nor that suffered in common with unbelievers, but only that suffered because of our faith in God is a sign of a proper definite choice.

The cost of this choice must not be underestimated, vv. 28-30. The tower. Vv. 31, 32. The unequal conflict. An indefinite choice, even in the right direction, is unsatisfactory. The cost amounts to more than abstinence from certain sins and carnal pleasures. Whoever feels that an outward following of Jesus is sufficient will desert Him when the test comes. Judas. The cost of being a disciple of Christ is so great that it must be carefully considered. It far exceeds our own resources, Gal. 2:16; 3:10, 11. Only the grace of God for Christ's sake, Rom. 5:1, 2, makes us able to be and remain faithful disciples of the Lord, 1 Cor. 15:10. Cf. F. C. Thor. Decl. II, 65, 66. Triglot, p. 907.

The Lord warned those who would follow Him not to make their choice thoughtlessly or halfheartedly. He allowed no compromise: v. 33. Not only as you hear this message, but daily you stand at the crossroads. May your choice to be a disciple be most definite, since it is so decisive a choice.

2

Failure of a definite choice in favor of Jesus is disastrous. Your future depends upon it. Cp. mountain crossroads, one leading upward, the other downward, and no path from one to the other, Mark 16:16.

Failure of a definite choice reaps only scorn, vv. 29, 30. Unbelievers properly despise and mock those who claim to have separated from them but fail to do so. The self-sufficient warrior will meet defeat, v. 31.

Vv. 34, 35. Israel had been appointed to be a salt among the nations. When it did not carry out this obligation, it became not only less useless, but totally unfit for use, Rev. 2:4, 5; 3:3, 16. Salt has its definite purpose. If it fails herein, it is good for nothing else. It cannot be used on the field. It does not even improve the dunghill. It can only be cast out and trampled under foot. What can such salt salt?

Matt. 5:13. If your choice is not clear-cut for the Lord, or if you begin well, and then fail, you harm yourself and mislead others. Cf. King Saul.

Salt, however, is good. "Choose you this day whom ye will serve," Josh. 24:15. With a definite choice for Jesus your future will be blessed. You can accomplish great things (build tower) and succeed against formidable odds (20,000 to 10,000). "All things are possible to him that believeth," Mark 9:23.

VICTOR MENNICKE

Twenty-third Sunday after Trinity

Matt. 17:24-30

The important lesson taught by this story from the life of Jesus does not lie on the surface. It will take some thought and meditation to discover it. Perhaps that is the reason why Jesus told Peter to go fishing after he had said: "Then are the children free," to give him time to think it over. If we will delve deeply into this story, we shall understand

The Glorious Freedom of a Child of God

1. A freedom to be greatly prized
2. A freedom to be used with restraint

1

Capernaum was "His city"; Jesus was well known there, Matt. 4:13; Mark 1:21-37. It was natural that if a tax were to be paid it would be at Capernaum. It was peculiar that the collectors did not demand the tax and that they came to Peter with their question. They may have felt that this Man could not properly be made to pay the tax. Peter, impetuous as always (Gethsemane), answered for Jesus. Then he went to talk to his Master about it. And Jesus met him with the question in v. 25. At that time strong nations would subdue weaker peoples and make them pay taxes, while the citizens at home paid none. Rome collected taxes from its provinces, but the Roman citizen did not have to pay. Peter knew about that, too, and he agreed at once, v. 26. And then Jesus made the statement in v. 26. The children of God are free. The Temple tax need not be paid.

The important truth here is the glorious freedom of God's children. The Temple tax was just one part of the long list of ceremonial duties—Sabbath observance, circumcision, offerings, restrictions in food and clothing, and so on (Leviticus). From all this burdensome yoke, Gal. 4:10; 5:1, Christians are free. The most wonderful part of it all is that Christians are free from the bondage of the Law, the Ten Commandments. Unbelievers are fenced in by the Law. They run against it and hate God, who built the fence, Rom. 8:7. Believers are outside this barrier. They are free people, who are not motivated by force and the fear of punishment. They do God's will out of love. To give us this freedom, Christ was sent into the world, Is. 61:1. That was the purpose of Christ's preaching, John 8:32. That was the purpose of Christ's suffering and death. This is a wonderful freedom, to be highly prized. We have learned what freedom means in our national life, freedom from restrictions, rationing, controls. The sentence of Jesus "Then are the children free" is a proclamation of liberty greater than any other ever made.

2

But this freedom from the restrictions of the Law must be used with restraint. It must not be used so as to offend others. When Jesus declared that the children of the Kingdom were free of the Temple tax, He added that they would pay it anyway, so as not to offend the Jews.

We learn here that our Christian liberty should not be used to offend others. In Corinth there came about a dissension about eating meat that had been offered to idols, and St. Paul said that it was quite proper to eat the meat; yet if such action caused offense, the strong Christians should give up their right to eat it.

So we have the liberty to use tobacco, play cards, have outings on Sundays, but occasion may arise when a Christian should refrain from exercising his privilege. (See *Borderland of Right and Wrong*, p. 32.) Quote 1 Cor. 6:12 and 10:23. It may be difficult to follow the right path in these matters, but it is not impossible to find the golden mean when we are actuated by love.

FREDERIC NIEDNER

The Festival of the Reformation

1 Cor. 15:57, 58

Being removed four hundred years from the time of the Reformation, few people know and understand the deplorable condition of the Church at that time, and the tremendous task that faced Luther; few people today fully appreciate the blessings which through the work of the Reformation came to the Church and to the world at large, and which we enjoy to the full in our Lutheran Church. In commemorating the work of the Reformation we should keep in mind that it was the work of God; Luther was but an instrument in the hands of God who called Luther for this work and gave him the necessary divine wisdom and courage. To God alone all glory!

How Shall We Show Our Appreciation of the Blessings Which God Has Given Us Through the Work of the Reformation?

1. *By holding fast to the Word of God*
2. *By proclaiming God's Word, especially the Gospel, to a sinful world*
3. *By trusting that the Lord will bless our labor done in His name*

1

a. While the history of the Reformation in all its details is a long story, its result may be summed up in a few words: It put the Bible, the Word of God, back into the hands of the people, where God would have it, and again clearly taught the central doctrine of the Scripture and therefore of the Christian religion, the doctrine of justification by faith, or, that man is not saved by his own works, but by the grace of God in Christ Jesus. Many again learned to exclaim with Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ," v. 57. (The preacher ought to refer back to the entire chapter, of which these words are the climax.)

b. "Therefore," that is, because this is true that in Christ we have the victory over sin, death, and hell, we should be "steadfast, unmovable," hold fast to this blessed truth, v. 58. In other words,

we are to hold fast to the Bible, the final purpose of which is "to make man wise unto salvation through faith which is in Christ Jesus," 2 Tim. 3:15. All that the Bible teaches is to serve man's salvation: the Law, to bring him to a knowledge of his sins and of the punishment deserved; the Gospel and the sacraments, to give him assurance of the sinner's salvation through Christ; good works as the fruit of faith. In other parts the Bible speaks of God's dealing with men: Men under the curse of sin and unbelief, and God's children under grace. The Bible is the verbally inspired, unerring Word of God. It is our only guide for faith and life. To forsake the Bible is to forsake the truth, to be unfaithful to God, and to cast aside our salvation. Those who deny the fundamental truth of the Bible, salvation by grace, are outside the pale of the Christian Church. Those who still hold to this fundamental truth, but deny other truths of the Bible, not only do not derive the full measure of God's blessings, but are in danger of losing even what they have. Indifferentism toward the truth leads to a denial of the entire truth. Many have thus lost it. The Lord who has so richly and graciously preserved the truth for us, admonishes and warns us, "Be ye steadfast and unmovable," John 8:31, 32. (Reference may be made to the effort to bring about Lutheran unity and the importance of holding fast to God's revealed Word.)

2

a. The great need of man at all times is to be assured of his salvation in Christ the Savior. That is also the great need of this postwar era. The war was God's judgment upon a sinful world, and His chastisement upon His own children; at the same time it was and still is God's call to repentance. (A brief description ought to be given of the sinful condition of the world, the apostasy of many from the Christian religion, and the indifferentism toward doctrine and Christian life found even among us.)

b. Therefore the Lord's call to us: "Always abounding in the work of the Lord," v. 58. By word of mouth and by means of the printing press the truth was spread in the days of Luther. If we Christians do not bring the Gospel to the people, no one else will. It is a great privilege, but equally as great a responsibility. "Always abounding," that is, doing the Lord's work, building up Christ's kingdom (what an honor!) should be considered by us not to be a side-issue, but our real work, the work of the Church as such and of each individual Christian. By personal testimony in word and deed and by sending preachers and missionaries where we cannot go, we should be about our Father's business, Matt. 5:13-16; Mark 16:15.

3

a. "The work of the Lord," "your labor," v. 58. The work which God has entrusted to us is real labor, it is not an easy task, it meets with much opposition: on the part of the sinful world, false teachers, our own sinful flesh and blood. This ought not surprise us, nor discourage us, for the Lord has told us so and it is in the very nature of the case, for the natural man is carnal-minded, and to be carnal-minded is to be an enemy of God, John 15:18-20; Gal. 4:16; 2 Tim. 3:12.

b. Nevertheless, if our work is done "in the Lord," as the Lord has directed, the work shall not be done "in vain," v. 58; Is. 55:10, 11. The work of the Reformation was not in vain, the work of the founders of our Synod has not been in vain, our work has not been in vain, 1 Cor. 3:6, 7.

Let us show our appreciation for the blessings which God has given us through the work of the Reformation by holding fast to His Word, making it known among men, and trusting that according to His promise our labor in so doing is not in vain.

J. H. C. FRITZ



Miscellanea

The Returning Soldiers

Bernard Iddings Bell, lecturer on preaching at the Seabury-Western Theological Seminary in Chicago, in an essay on "The Church and the Returning Veteran," in the Dec., 1944, *Atlantic Monthly* relates how he after extensive research has arrived at a very definite opinion: "It seems an indisputable fact that with the exception of a quite small minority those in the armed forces, officers and men, *neither know much nor care much about Christianity*. This is most apparently true of those who call themselves Protestants, less so of Catholics (Roman and Anglican). . . . They have performed their war duties like the valiant young pagans they are, never bothering their heads about God except perhaps when sheer, stark danger of death aroused their longing for supernatural protection—a kind of religious awareness which almost always fades away as soon as the battle is done."

We cannot ignore a statement such as this, especially because it is very much like that of other competent observers. Any other conception of the situation is wishful thinking. There is no great spiritual revival sweeping through the armed forces. It is well for us to know that. It will save us both time and disappointment later on. We regret this state of affairs, but it reminds us of a remark of a gray-haired army chaplain, then a major, made a few years ago. "Really," he said, "the Church has begun to worry about most of these men about twenty years too late." He implied that in the Army an increase in religious interest and appreciation was almost too much to be hoped for.

What can we expect of that group? Have we reasons to be optimistic? Bernard I. Bell continues: "Not many even of the professedly religious soldiers in either group *seem to have much understanding* of the more intimate and penetrating devotional implications of their faith, just as few show that they understand the relationship of that faith to their personal behavior. . . . The religion even of those who admit that in some sense they regard themselves as 'religious,' with rare exceptions, *seems not to have penetrated much below the surface of their thinking* and to have little to do with patterns of conduct."

This assertion may be hard to take. It allows of but one conclusion: inadequate religious instruction and training when these men and women were boys and girls. How can they give answer to every man that asketh them a reason of the hope that is in them when they have had but a vague impression or a shallow draught of that hope? How can they be really loyal to Him of whom they have not heard so intensively, so consistently, and so thoroughly that He lived in them and they in Him? Perhaps they themselves, perhaps they to whose spiritual care they were committed at an earlier day, took Christian training too lightly. It would seem as if somewhere someone has failed.

Frankly, the prospects are far from bright. We have the "rare exceptions," but, apart from those, we shall doubtless be disappointed if we expect these veterans to flock to our churches immediately upon

their return. Surely, we shall be pleased to welcome them and ready, too, but we should also know that many of them will worry not a whit whether we welcome them or not. Most of them have never had any connection with any church, and many others have had only a nominal one. They are looking forward only to good jobs, fine pay, and easy work. Beyond that goal they have never learned to look.

These veterans, with negligible exceptions, have, as B. I. Bell also says, "been educated to believe that life's satisfactions overwhelmingly are material and of this world, satisfactions in the pursuit of which the Church certainly is not needed. . . . The American soldier, in other words, is the product of the American system of education, a system which concentrates attention almost wholly on mastery of materials . . . with the apparent assumption that man does live by bread alone, though it be desired that the bread be spread with butter and jam." He has been "miseducated."

Ours will be a formidable task—to re-educate grown men and women by the honest and conscientious preaching of the Word, by seeking them out wherever they may be, and by exercising patience and friendly consideration. Jesus Christ, the only Mediator between God and man, is a stranger to them. Close acquaintance with Him cannot be established in a few short hours. Thorough Christian indoctrination takes time.

And as we look still farther into the future, let us now resolve to do all we can so that at a later day no one will ever again have reason to say that "we have begun to worry about most of these men twenty years too late."

"S." in the *Northwestern Lutheran*

Some More Light on the Origin of Mrs. Eddy's "Science and Health"

Recently the pastor of Christian Temple, Baltimore, Md., Dr. Walter M. Haushalter (successor of Peter Ainslie) issued a pamphlet the chief contents of which should be brought to the attention of our readers. The facts here submitted were known before, but they are given further substantiation by the investigation and judgment of a group of experts whose competency cannot be questioned. The title of the pamphlet is "Validation of the Lieber-Hegel-Eddy Source Document." We herewith quote the greater part of it.

"*The Metaphysical Religion of Hegel*, a manuscript by Francis Lieber giving an exposition of the spiritual philosophy of George William Frederick Hegel, was published in London (Rationalist Press) and in Boston (A. A. Beauchamp) in 1936. This 8,200-word document was published in substance and in photostat with an account of all that was then known of it under the title, *Mrs. Eddy Purloins From Hegel*. Because the substance of Lieber's essay and its language verbatim was used by Mary B. G. Eddy to the equivalent of thirty-three pages of *Science and Health*, and since the Lieber Document antedates Mrs. Eddy's book by nine years, *The Metaphysical Religion of Hegel* has come to be known as the Lieber-Hegel-Eddy Source Document. I was in London in August, 1936, when a two-column review appeared in the *London Times Literary Supplement*. In the August 22d issue of the *London Times*

Literary Supplement I published, in response to the invitation of the editors, the following statement:

"Your reviewer raises the issue of the authentication of the Lieber Document, expressing the belief that its authenticity is more probable than absolutely proven. There is no tribunal for authenticating historical documents of this nature. For the testing of the Lieber Document appeal was made to the Congressional Library, the American Historical Society, the American Library Association, and the United States Bureau of Standards. Each one disclaimed ability or responsibility for the office. I would welcome the creation of a Documentary Tribunal composed of impartial scholars. The Lieber Document would be placed before such an authorized Tribunal and its judgment would be unquestioned. The publishers and I have been satisfied on its authenticity. We possess bills of sale and sworn affidavits from the family in whose possession it was for fifty years. Six years have passed since the Lieber papers came into our possession and everything learned about them since confirms the authenticity.'

"Now, fourteen years after its discovery and eight years after its publication a Validation of the Lieber-Hegel-Eddy Source Document is herewith published. The Validation is done by a group of American University professors and documentary experts. All did the service without financial compensation and everyone consulted on the matter brought in an opinion affirmative for its authenticity. The experts consulted were Dr. John French, Librarian of the Johns Hopkins University; Dr. W. Stull Holt, Associate Professor of History in Johns Hopkins University; Dr. Sidney Painter, Associate Professor of History in Johns Hopkins University; Dr. Johannes Mattern, Professor of Philosophy in Johns Hopkins University; Mr. Arthur P. Myers, Handwriting and Documentary Expert. The research was conducted in Johns Hopkins University because it is the repository of many accredited writings of Francis Lieber.

"The statement of the Johns Hopkins University Professors reads: 'We have examined with care the document entitled *Metaphysical Religion of Hegel* by Francis Lieber. The evidence presented left no doubt in our minds that the document was written in the 1860's and that its history was as described by Mr. Haushalter. Signed W. Stull Holt, Sidney Painter, John C. French, Johannes Mattern.' Mr. Arthur P. Myers is a handwriting expert of twenty years' professional practice, during which time he has served in many celebrated cases. His statement follows: 'I have made an exhaustive, scientific, microscopic examination of the *Metaphysical Religion of Hegel* and I have compared it with authentic writings of Francis Lieber in the Johns Hopkins University Library and I give it as my definite and positive judgment that all the above mentioned writings bearing the name of Francis Lieber were written by one and the same person. My opinion is not based on photostatic copies but on examination of the original documents. It is therefore my judgment that the manuscript *The Metaphysical Religion of Hegel* by Francis Lieber is a document of unmistakable and unimpeachable authority. To this authenticity I am willing to testify further in court. Arthur P. Myers.'

A.

A Note Concerning the Text and Meaning of Acts 16:12

In *Classical Philology* (Vol. XL, No. 2, April, 1945) an article written by Professor J. A. O. Larsen of the University of Chicago has the title "Hellenistic Federalism," which in a note dwells on a point that for a long time has interested students of the New Testament, the true text and meaning of Acts 16:12. Macedonia once upon a time consisted of several republics. Were the old divisions still extant at the time when Paul made his celebrated second missionary journey which took him to Philippi, Macedonia? Professor Larsen says: "An inscription proving the continued existence of the four republics under the Flavians was published over a generation ago." He continues, "The inscription, in turn, makes it clear that the account in the Acts of the Apostles of Paul's visit to Philippi contains a reference to one of these republics or 'parts,' as they were called, and supplies an additional proof of their survival under the empire." In a special note he looks at the various aspects of the textual and exegetical problems involved, surveys the various solutions that have been proposed, and then gives his own conclusion. With the permission of *Classical Philology* we herewith reprint his note.

"In Acts 16:12 we find, according to Codex Vaticanus: Φιλίππους, ἧτις ἐστὶν πρώτη μερίδος τῆς Μακεδονίας πόλις, κολωνία. For variant readings and discussions of the text see in F. J. Foakes Jackson and Kirsopp Lake, *The Acts of the Apostles* (London, 1920—33), the critical commentary of J. H. Ropes in Vol. III, and the further commentary of Lake and H. J. Cadbury in connection with the translation in Vol. IV. K. W. Clark, *Eight American Praxapostoloi* (Chicago, 1941) gives no variant which sheds further light on our problem.

"The passage as it stands causes difficulty. Yet the one point which should be clear is that μερίδος must mean one of the four 'parts' of Macedonia and does not mean 'district' or 'region.' It is true that in Liddell-Scott-Jones 'region, district,' is given as one of the meanings; but, aside from Acts 16:12, all illustrations are from Egypt, where the word was used for a subdivision of a nome or other territorial unit (Preisigke, *Woerterbuch*, s. v.). Hence, in all likelihood, it has a similar specialized meaning when applied to a part of Macedonia — the meaning found in the inscription discussed in n. 13.

"To students of the inscription it will immediately occur that, if we can read πρώτης μερίδος in Acts 16:12, we shall have exactly the same expression as the one used in the inscription and the perfectly correct and accurate information that Philippi was a city of Macedonia I. According to Livy (XIV. 29. 5—6 and 9), this included the district between the Strymon and the Nestus rivers and some points east of the Nestus and had as its capital Amphipolis. The district between the two rivers — and it was in this that Philippi was located — remained a part of Macedonia under the Empire (see particularly Paul Collart, *Philippes* [Paris, 1937], p. 139, n. 8). The emendation favored here was suggested even before the publication of our inscription (see especially the commentary of F. Blass, *Acta apostolorum* [Goettingen, 1895], and cf. his *Philology of the Gospels* [London, 1898], pp. 67—69), gives the best

meaning for the passage, and has indirect manuscript support (*primae partis* in certain manuscripts of the Vulgate). Under the circumstances it should be accepted unhesitatingly. It is accepted by Collart (*op. cit.*, p. 457, n. 3; cf. also p. 190, n. 1); see also J. Schmidt, P.-W., XIX, 2234—35.

"The natural meaning of the passage in the form given in Cod. Vat. is that Philippi was the capital of a *meris* of Macedonia. Codex Bezae, reading κεφαλὴ (*caput*), makes it the capital of Macedonia. But Philippi was the capital neither of Macedonia I nor of the province. Hence, if the reading of Cod. Vat. is retained, it is necessary to take πρώτη in a looser sense and interpret the passage to mean that Philippi was a leading city of a *meris*. This may be true enough but is completely pointless. A number of manuscripts read πρώτη τῆς μερίδος — probably the most widely accepted reading — and Ropes suggests that the omission of the article is due to haplography. The introduction of the article, if anything, makes the passage more difficult to interpret, unless μερίς is taken in the looser meaning of 'region, district,' for which there seems no warrant.

"It seems better to suppose that the correct reading is πρώτης μερίδος and that the corruption of the text is due to dittography (writing πρώτη της for πρώτης), though it must be admitted that this does not account for the reading of Cod. Vat. In favor of πρώτης is *primae partis* cited by Ropes as found in three Vulgate manuscripts following the tradition of Languedoc. Since there is no parallel in any extant Greek manuscript, Ropes regards the reading as of Latin origin. Lake and Cadbury, who discuss the passage at length, follow Ropes but say that πρώτης μερίδος would be the more satisfactory reading if it had better manuscript authority. To this it can be said that it would be surprising if a Western translator or copyist, while making a mistake, should produce something so much more satisfactory than the original. It is better to suppose that *primae partis* is derived from a Greek original. The suggestion that it might be due to Diocletian's division of Macedonia is not very plausible."

A.

Some Notes on Spiritism

By ARNOLD LUNN

Ten years ago Mr. Hilaire Belloc predicted that Spiritism was destined to prove one of the most dangerous rivals to the Catholic Church. I believe that he will be vindicated as a true prophet.

Spiritism is a formidable rival, because the Spiritist, in his approach to the problem of miracles, is the least unscientific of those who reject Christianity. He is unhampered in his search for truth by the negative dogma—"miracles do not happen." His theory does not fit all the facts and is inconsistent with important facts, but it fits far more facts than the theories of old-fashioned secularists like Mr. Joseph McCabe or those Modernists whose ideas were modern when great-grandmother looked pretty in crinolines.

Many years before I became a Catholic, I attended various séances with Sir Arthur Conan Doyle and with Sir Oliver Lodge's favorite medium, and as a result expressed, in books published at the time, views identical with those which I now hold. I mention this, because

if ever I write on the subject, I am always referred to by Spiritists as a champion of Catholic views on Spiritism, the implication being that my negative verdict is imposed on me by the Church.

I thought then, and I still think, that, under exacting test conditions, psychic phenomena have been observed which are inexplicable within the framework of the laws of nature. I consider it to be proved that mediums often display knowledge of facts which were unknown to them through the normal channels. I believe that a very small proportion of these phenomena *may* be the work of discarnate spirits, but I do not believe—and I have never believed—that we get in touch with the dead.

Recent experiments which have demonstrated the reality of telepathy and clairvoyance seem to me to tell *against* the Spiritist hypothesis. Dr. J. B. Rhine carried out, over a period of years, a series of experiments at Duke University which are fully described in his book, *Extra-Sensory Perception*. For the purpose of these experiments, packs of cards were used which contained cards of five different types, marked respectively with a circle, a square, a cross, an asterisk, and wavy lines. If an experimenter in one room looks at a card and the percipient in the other room tries to record the card looked at, we have an experiment in *telepathy*. If the percipient attempts to name a card *before* it is turned up by the experimenter, we have an experiment in *clairvoyance*. The distinction is important. Telepathy is the communication of thought from one mind to another; clairvoyance is a supernormal method of arriving at knowledge *unknown to any other living being*.

It is admitted by Spiritists that to prove spirit communication it is not enough for the medium to prove that she is aware of facts which she did not previously know but which were known to the departed spirit. She may merely be reading telepathically the mind of the sitter. If, however, the medium reveals knowledge of facts unknown to living beings, but subsequently proved to be known to the dead person, must we assume that the dead person has communicated them? Not necessarily, if they are explicable in terms of clairvoyance. In the Rhine experiments, if pure chance alone was decisive, we should expect the percipient to score approximately twenty per cent of hits. Some of the percipients achieved results the odds against which could be expressed by the figure 1 followed by fifty naughts. These experiments have continued in England. "Dr. Soal's paper," writes Dr. D. D. Broad in *Philosophy* (November, 1944), "provides evidence which is statistically overwhelming not only for telepathy but for precognition."

These experiments are all but decisive against materialism. The wave analogy is fallacious. The rays would have to originate not only in the agent's brain, but also in the cards. Moreover, the results often improve with distance, whereas the effect of all other waves known to physics decreases inversely with the square of the distance.

If spirits co-operated in these experiments, it was without the knowledge or the wish of those who conducted the experiments.

Now it is quite clear that if extrasensory perception be established—as I believe it to be—it is quite unnecessary to postulate a spirit in

order to explain the fact that mediums in trance, like Dr. Rhine's experimenters in their normal condition, often disclose information unknown at the time to any living being.

Even in the case of the best mediums there is a curiously fatuous element. "Phinuit," the spirit control of the famous American medium Mrs. Piper, claimed to be the spirit of a French doctor. He startled his sitters by the accuracy of his knowledge of their past histories, but when a sitter began to talk to him in French, there was an embarrassed silence. Dr. Phinuit explained that he had had so many English patients he had forgotten his native language.

Spirit messages echo the wishes of those who consult them. Good people receive edifying injunctions to morality, but those in search of less exacting sex codes than the Christian have no difficulty in finding spirit directors among the departed who will provide the kind of advice they are prepared to take. Up to the very outbreak of the war the spirits continued to proclaim that war was unthinkable. Of course, there is no reason why the spirits should be infallible, but it is a little disconcerting that the proportion of the ill informed seems to mount so rapidly on the other side of the barrier. All the spirits predicted peace, whereas in the summer of 1939 most people I met believed that war was inevitable.

Beauty is as characteristic of genuine miracles as ugliness and futility of the supernormal phenomena of the séance room. The reader should examine the photographs of "materializations" in the works of Schrenk-Notzing, Geley, or Richet. "Ectoplasm," the mysterious, whitish substance which organizes itself, as I have observed myself, into the shape of a body or a face or a hand, seems to obey a law which compels it to materialize in futile, foolish, or repellent forms. Most ectoplasmic faces are as vacant of expression as the face of an idiot. Almost all are repulsively ugly, and some are terrifying in their expression of evil. If spirits are responsible for these manifestations, we may be sure they are unclean spirits. — *America* (R. C.), Apr. 21, 1945.

Interesting Information on China

Writing in the *Presbyterian*, Mrs. W. H. Clagett speaks of a number of things in China that are striking when viewed by a visitor. Our readers will be glad to read this live description.

"Throughout World War II, it has not been just 'one more river to cross,' but many more rivers to cross, and that at great hazards. In imagination, let us take a swift journey to the Orient and note two of the world's strangest bridges.

"We will go first to Nanking, China, and see 'the Pepper Pot Bridge.' This bridge is so called because on it is erected a more than life-size superstructure in the shape of a pepper pot, in which structure is concealed the body of a Chinese immured alive for murdering his father.

"Perhaps no other people have a greater reverence for their parents and ancestors than have the Chinese. Indeed, the veneration of their ancestors is the basic principle upon which their religion is founded, and this unfilial conduct is regarded as the most heinous of crimes. While

it is true that for a long period of time human life was China's cheapest commodity, yet the entire country is aroused by a crime against a parent. The rare crime of patricide is punished in a most terrible and bizarre manner. The parricide is placed in an upright position upon a bridge, and around him is built a cement or rock tower shaped like a pepper pot. Within this structure, the murderer is immured alive to stand for all time in this erect position as a warning to other wayward sons.

"God's command to us is: 'Honor thy father and thy mother; that thy days may be long upon the land which the Lord, thy God, giveth thee'; and again, God says: 'Children, obey your parents in the Lord, for this is right'; and again, God says: 'Children, obey your parents in all things, for this is well pleasing unto the Lord.' Note, that this is a commandment with a promise from God, and note that God says that it is right that children should obey their parents and that it pleases God when we obey our parents. Thus, when we obey God's command and honor and obey our parents, we please our heavenly Father; we give joy to our parents; and we enrich and bless our own life. May our Father help us always to love God and to honor our parents. (See Ex. 20:12; Eph. 6:1, 2; Col. 3:20.)

"We will next go to Shanghai and see what is perhaps the most curious bridge in all the world—the bridge built to baffle the devil and the evil spirit—'The Bridge That Makes the Devil Dizzy.'

"This bridge, instead of being built in a straight line, is zigzag, a continuation of short, sharp corners and angles. The Chinese believed that evil spirits could travel only in a straight line. Thus they built this bridge in this zigzag form, believing that these repeated corners and angles would baffle the evil spirits, even the devil, and cause them to lose their way and thus prevent their getting across the bridge in pursuit of their victims. It is because of this belief in evil spirits that the streets of old Chinese towns are crooked, going off at angles at every few paces. Also, the Chinese, in building their homes, made many corners and angles on the roofs and eaves of their homes so as to confuse the evil spirits, cause them to lose their way, and thus prevent them from getting into the house.

"The Chinese of old lived in constant fear of evil spirits, and attributed to them all kinds of malignant power over practically every act of their life. Yet the Chinese, in their simplicity, believed that they could deceive these evil spirits by the most childish acts. For instance, the birth of a boy brought great joy to the parents. But alas, this joy brought with it great fear also—fear of the evil spirits! They had been taught that, did the evil spirits know their babe was a boy and of their joy because of the birth of a boy, these evil spirits would do their utmost to injure the babe, or even take his life. Therefore the evil spirits must not know that their babe was a boy; so they dressed him in girl's clothes and called him by a girl's name.

"It was this belief in the power of evil spirits, and also their deep reverence for their ancestors that delayed the introduction into China of many vital modern inventions.

"The old Chinese believed that man has three souls, that at his

death, one soul went out into the other world; one went with the body to the grave; and the third remained in the home. This belief gave rise to what is commonly known as ancestor worship, to the religious ceremonies at the graves of their ancestors and in the home. In honor of their ancestors they sacrificed much of their scanty acres in erecting grave mounds, which mounds were sacred and must never be profaned by the plough.

"Also, they believed that the evil spirits dwelt in the earth, possessed great power, and would wreak vengeance on those who might dig into the ground. It was this fear of evil spirits that prevented the Chinese for centuries from mining their coal and other minerals.

"It was this belief also, that delayed the construction of railroads, the telegraph system, etc. When the Western nations wished to build a railroad in China, this was violently opposed, even by such men as Li Hung Chang (1822—1901), and it was only after much diplomacy that consent was obtained to construct the railroad. But alas! when it was thought that every obstacle had been surmounted, such pressure was brought to bear upon Li Hung Chang that consent to build the railroad was revoked. The people were in terror of the evil spirits should they be disturbed by digging into the earth for tunnels, etc. Thus, the difficult job of getting Li Hung Chang and others in authority to grant the building of the railroad had to be done over from scrap, and fortunately for China herself, the railroad was built. The same terror of evil spirits held up the introduction into China of the telegraph and other modern conveniences.

"But we must not stress unduly this singular belief on the part of old China, but rather emphasize China's early and old civilization. It is a fact that China discovered the germ of practically all modern inventions of the 18th and 19th centuries. She used these only so far as they supplied her immediate need and did not carry these inventions out to their logical and greater conclusion. As an example, China invented the compass, and yet she did not expand the power of this invention, but for centuries was satisfied to use the antiquated junk vessels on her waterways, and it was not until 1881 that she made even a feeble beginning toward a navy, and then only after her wars with foreign powers aroused her to her danger. Also, China invented gunpowder, but the profession of a soldier was held in low repute until the war with Japan brought a rude awakening to the necessity for military organization (1894—1895).

"One of China's early and most important inventions was the invention of printing. She first invented printing from blocks, and the oldest known book printed from blocks was printed by a Chinese in 868. This book was discovered in the Chinese Province of Kansu in 1900. It bears the statement 'Printed, 868, by Wang Chieh for free general distribution, in order, in deep reverence, to perpetuate the memory of his parents.'

"China also invented printing from movable type, and books were printed from movable type in China as early as 1041, some 400 years before Gutenberg (1398—1468) discovered this art."

Theological Observer

The Atomic Bomb and the Cessation of Hostilities.—In amazement and horror the world heard of the incredible destructive power of the latest means devised by man to destroy his fellows and all they have produced and built. How the crazy emperor Caligula would have rejoiced if he had had a weapon of such lethal force, because he is said to have expressed the wish that the Roman people had only one head so that he might chop it off with one single blow! An atomic bomb, of requisite proportions, would have sufficed to blow the whole city of Rome and its suburbs out of existence. Who of our readers was not reminded of 2 Pet. 3:10, "The Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." The atomic bomb gave mankind, as it were, a foretaste of Doomsday. Confronted with what happened when on a gigantic scale the atoms were split, mockers, cynics, and skeptics had better revise their quips in which they have poked fun at what they called "Peter's fantastic physics." For all who have eyes to see, it is plain that the end is approaching.

With similar awe one thinks of the cessation of hostilities, officially announced by President Truman on August 14. The worst butchery of the ages, the bloodiest of all wars on record, the saddest attempt ever made by one part of the human race to inflict injury and death on another part, has come to an end. God be praised for it! How humiliating to see mankind in the vaunted strength and wisdom of its civilization endeavoring to commit suicide! But God is granting a respite for repentance. "But this I say, brethren, the time is short," 1 Cor. 9:29. Let all Christians gird their loins and work as they never did before to bring immortal souls into the arms of the Savior. The world, of course, will continue in its service of sin and carnal merrymaking, false prophets will come with increasing regularity, and division makers will go on sowing their destructive seed. Let all disciples of Jesus Christ place themselves firmly on the eternal Word and repeat the great dictum of their heavenly King: "Heaven and earth shall pass away, but My words shall not pass away," Matt. 24:35. A.

"El Luterano" and "Ritual Luterano" of Our Church in Argentina.—The titles here given spell joy and triumphant progress for all who love the Lutheran Church and its grand Confessions. Our brethren in faraway Argentina have bravely begun to publish a church paper in the Spanish language, and as a token of loyalty to the mother church and its ideals, they call it *El Luterano*, *Der Lutheraner*, following in the footsteps of Dr. Walther and his co-workers who began publication of the *Lutheraner* more than one hundred years ago. The editorial committee consists of Pastors A. T. Kramer, E. Jauck, and A. L. Muniz. The member of the committee to whom all *artículos y colaboraciones* are to be addressed is Pastor A. T. Kramer, Güemes 686, Bahía Blanca, Argentina.

The *Administrador* who receives subscriptions and changes of address is Professor R. W. Rippe, Blv. Ballester 553, Villa Ballester, F. C. C. A. (Buenos Aires, Argentina, South America). Residents of the U. S. A. who wish to subscribe may apply to Pastor C. H. Wolf, 353 Chapin St., Chadron, Nebr. The paper is a neat publication of eight pages and appears monthly. It costs \$2.00 a year (Argentina currency). In the opening statement of the editors the reader is informed that the new publication does the work in Spanish which *Der evangelisch-lutherische Kirchenbote* does in German, and that it really is merely a new branch on the journalistic tree planted many years ago when *Der Kirchenbote* began to appear. The first article has a genuinely Lutheran ring, as its caption "What Is Truth?" at once indicates. It is followed by a section entitled "Vineyard of the Lord" (*La viña del Señor*), in which church news of major interest is submitted. Finally one finds a section which takes care of *noticias breves*, its scope being wide enough to accommodate book reviews. We sincerely join the editors in their prayer for the Holy Spirit, wisdom and health that they may accomplish the task which the Head of the Church has entrusted to them.

Of equal, if not of greater importance, is the appearance of the *Ritual Lutherano* prepared and compiled by Pastor A. T. Kramer. It is our well-known Agenda, or Book of Worship, done into Spanish and fitted to the special conditions of the Lutheran Church in Argentina. Although our knowledge of Spanish is woefully limited, we are able to testify that the work is genuinely Lutheran and fully adequate to provide Spanish-speaking pastors and congregations with the forms of public worship which they require. Paging through the book, which comprises 142 pages, one first finds our common service, next antiphons, introits, and collects. Then the book brings special prayers and general prayers offered in the church services, among them the prayers for the festivals of the church year. Naturally, the book contains the forms for sacred acts: baptism, confirmation, marriage, the reception of converts, excommunication, restoration of the penitent, confession and absolution, burial, ordination, and dedication of a church. The last pages contain the history of the passion of the Savior.

Pastor Kramer informs us that he has been working at this compilation since 1927. How much a work of this kind is needed is apparent from his own case. For about six years his work has been almost entirely Spanish.

There are three editions of this book to be had, costing respectively, in United States money, \$2.50, \$2.40, \$2.30. The loose-leaf type of book has been used so that additional pages can easily be inserted. To our congratulations extended to Pastor Kramer and his co-workers we add the prayer that this important work may become a source of richest blessings to our dear Church in Argentina and elsewhere where our missionaries preach the Gospel in the Spanish language. A.

The Reality of Christian Unity.—In the *Australasian Theological Review* (January-March, 1945) by Dr. H. Hamann quotes Principal E. S. Kiek, who under the given heading asserts in the *Australian Christian World* (March 30, 1945) that "the unity of which St. Paul is thinking

[Eph. 4:13] is not a dull uniformity, but a unity in diversity. He compares it to the unity manifest in the human body: all the members cooperate for common ends under the direction and control of the common head. This is the kind of unity which should prevail in the Church, which is 'the body of Christ.' Drawing on his own experiences to describe the sort of unity he has in mind, Principal Kiek then writes, as quoted by Dr. Hamann: "Some years ago I was privileged to attend a great conference in which this unity was impressively manifested. It was a conference of teachers and students from all parts of Australia and New Zealand, representative of many colleges and universities. All denominations and all schools of thought seemed to be represented, except for the Roman Catholics [and, we suppose, the Lutheran.—H. H.]. And we differed to an amazing extent. Nor were these differences concealed or even minimized. We disagreed about many theological issues. We disagreed in our interpretation of many passages of Holy Scripture. We disagreed about the Church, Ministry, and Sacraments. We disagreed about the social applications of Christianity. Some believed that the Kingdom of God could only be realized in a Socialist Commonwealth; others voiced the strongest objections to Socialism. Some doubted whether the Kingdom of God could ever be realized on earth. There were pacifists of many shades of opinion; there were also nonpacifists of many shades of opinion. Yet all the time we were conscious of a real unity in Christ. We all acknowledged Him as Master and Lord, though we disagreed in our interpretation of His Person. We all bowed in reverence before His cross, though we disagreed in our views of the Atonement. We were all anxious to discover and fulfill His will, though we disagreed as to our interpretation of it. We were all seeking the guidance of His Spirit and praying for the power which His Spirit imparts, though we disagreed in our human judgments and opinions. The 'unity of faith' was evident in our public and private discussions; it was even more apparent in our times of silence and devotion. Thus I became convinced that Christian Unity is not something to be created: it already exists. Our disagreements and divisions are serious indeed; it would be 'wishful thinking' to underrate them. No one ought to surrender sacred principles for the sake of outward unanimity. . . . Never was there a time when Christians of every sect and school more needed to get together, pray together, and manifest in every possible way our common allegiance to the Lord Jesus Christ. We cannot expect to abolish our differences, but we can and should endeavor to transcend them."

In view of the fact that this is exactly the "Christian unity" which large circles in our own country desire, it is valuable to note what President Hamann writes in reply to Mr. Kiek. He says: "There is of course a Christian unity that transcends minor differences of belief and opinion. It [Christian unity] is the oneness of essential Christian faith; the oneness of all those who by a living faith in the redemptive, atoning life and death of Jesus Christ, the Son of God and the world's Redeemer, have received 'the redemption through His blood, the forgiveness of sins,' and are joined to Him through such faith and united in the one holy

Christian Church, the communion of saints, the *una sancta*. This is the body of Christ, of which He is the Head. One of the many errors perpetrated by Principal Kiek in his meditation is that of transferring the properties of the *una sancta* to outward Christendom in its sadly divided and corrupted state. His formula for the creation, or at least for the imaginative projection, of 'Christian unity' is simply the old formula of 'agreeing to differ,' though presented in a more attractive garb. In view of the thought dominating the various sections of the present-day Reformed churches, it can occasion no surprise to find in Principal Kiek's explanation a complete disregard of the confessional obligation, a total failure to distinguish truth and error, a tendency to group all doctrinal differences under the heads of 'theological issues' and 'differences of interpretation.' What is surprising, however, is how all these people could be 'conscious of a real unity in Christ.' One fears that this feeling was a mere illusion or self-deception and that the unifying principle that made them one was simply religious and doctrinal indifferentism. But the case is worse — much worse. When we are told that those who were present at that conference all acknowledged Jesus Christ as Lord and yet disagreed in their interpretation of His person (which means that there were some who denied His true deity); that they bowed in reverence before His cross while disagreeing in their views of the Atonement (which means that there were some who repudiated the justification and salvation of sinners through faith in the vicarious sacrifice of the Son of God); that they were anxious to discover and fulfill His will though they rejected His will as revealed in the Holy Scriptures; that they sought the guidance of God's Spirit and yet refused to be guided by the Word that is spirit and life; that Christians are to manifest their common allegiance to Christ even while some or many think nothing of being disloyal to His Word: then it becomes apparent that what is put forward as proof of the reality of Christian unity is — the expression is not too strong — the devil's own parody of true Christian unity." The point which Professor Hamann makes is well taken. Only the crass unionism which Mr. Kiek and others advocate does not spring into existence all at once. It is rather a development — the result of continued neglect of the principle of confession, the curse that finally settles down upon those who fail to observe the warning *Principiis obsta*.

J. T. M.

In Fairness to the Fathers. — In the *Australasian Theological Review* (January-March, 1945) Dr. Hamann defends the founding fathers of the Lutheran Church in Australia and their immediate successors against the criticism "that our Lutheran Church in Australia, in the hundred years of its existence, has been too inactive in a missionary sense . . . too much satisfied with having the pure Gospel and too little concerned with carrying that treasure to others." (We are quoting the criticism in part only.) He does not assert that the early Lutherans in Australia did not make mistakes in their church policy. Nor does he wish to answer the question "whether our Australian Lutheran Church, especially in the earlier portion of its history, was remiss or delinquent as regards mission work among non-Lutherans and the unchurched." But

he does show that while criticism may be in place, becoming praise should likewise not be forgotten. He writes (in part): "How can one possibly blame these early Lutherans, for instance, in the matter of publicity? The entire publicity movement is a child of recent birth. The American Lutheran Publicity Bureau celebrated its twenty-fifth anniversary a few years ago. Go back another twenty-five years, and it is doubtful whether any Church at that time thought of 'publicity' as we now understand it. That the Church of Christ is to proclaim the Gospel everywhere and by all means is an ancient truth that may have been forgotten occasionally; but that the Church is to 'publicize' itself simply did not occur to people fifty years ago. The publicity movement grew directly from the rise of advertising, which especially in the United States of America developed into a business of tremendous magnitude and a useful art, if not always a fine art. To find fault with Australian Lutherans for not doing publicity work at a time when such things 'were not done' is as much an anachronism as to blame people of the last century for not riding in motor cars. . . . That the Lutheran settlers in Australia at an early date interested themselves in mission work among the heathen whom they could well reach, the Australian aborigenes, is a matter of history. Whether, and to what extent, they were conscious of a spiritual obligation toward their non-Lutheran surroundings, who shall say? Even the most careful historical investigation cannot hope to show what they did privately and individually in the way of showing reason for the faith and hope that was in them. It is at least possible that, man for man, they did more than we are doing now, considering their limited contacts with outsiders. And if it be asked why they did not engage in organized and systematic endeavors of the kind which we now call home mission work, there are at least two highly important factors which must be taken into consideration by him who ventures upon a reply to this question. The first of these factors concerns these early Lutherans themselves. For decades they were a small, poor, struggling, scattered community. They were compelled to draw their pastors from a foreign people that did not ordinarily speak English, and the supply must at times have been very precarious. And now let the reader picture to himself the labors of these men, at a time when railway construction was proceeding slowly and when there were no telephones, following up settlers and colonists, gathering them into flocks, ministering to scattered congregations. Only the other day a brother in the ministry told the writer something of the labors of one of these pioneer pastors in a vast field. Epic is the only adjective fit to describe such work. To ask these men why they did not do systematic mission work among the non-Lutheran population is almost an impertinence. The other fact is the religious condition of the non-Lutheran environment in which the early Lutherans found themselves, though in very many cases they were probably their own environment. No doubt they met unbelievers and the unchurched. But in the times of which we are now speaking, Modernism had not yet begun to make such fearful inroads into the various Reformed denominations. Pastors and people were still, to a large extent, Fundamentalists. Over against

such people, however, Lutherans have no spiritual duty except to witness to the full truth in Christ as opportunity offers. Deliberately to seek such opportunities and to try to make Lutherans of believing Methodists, Baptists, Presbyterians, would have been as wrong for Lutherans then as it is wrong for Lutherans now. That is what we call sheep-stealing. The problem whether members of sectarian churches are still to be regarded as Christians under the spiritual care of their pastors, or whether they may be regarded as mission material, has arisen only in the last generation or so with the rise of Modernism. A final word must be said. Whatever the weaknesses or shortcomings of our Lutheran Church in its early days, these our forefathers did, in the days of little things and hardships and struggles, and amidst spiritual trials and conflicts, uphold the banner of sound Lutheranism in this country. In particular, they devoted much labor and care to the Christian training and indoctrination of the young. What we are doing now in the way of Christian education, in the days of prosperity, can not begin to compare—balancing our ability against theirs—with what they did. Let it never be forgotten that, humanly speaking, we owe it to their efforts that we are still an orthodox Church." With but little variation Dr. Hamann's apology may be applied to our own faithful forefathers, who in the fear of God planted our Church in our own country over a century ago. If there is place for criticism, there certainly is much more place for praise and gratitude to the Lord for the sacrificial spirit and the loyalty of the great and pious men who under God made our Church what it is today—a confessing, mission-minded, yes, an orthodox Church.

J. T. M.

The Council of Trent, 1545.—In the *Theologische Quartalschrift* (July, 1945) Dr. P. Peters directs attention to the fact that the year 1945 marks the fourth centenary of the opening of the Council of Trent. He writes: "Undoubtedly this anniversary will be commemorated as a most important anniversary throughout the entire Catholic world, in so far as war conditions will permit. The *National Catholic Almanac*, 1945, informs its readers that 'in early 1943, the Papal Secretary of State, Luigi Cardinal Maglioni, pointed out that the memory of the Council of Trent should be revived in the minds of our contemporaries, absorbed in the present.' In evaluating this Nineteenth Ecumenical (or General) Council of the Roman Catholic Church, the *Almanac* speaks of a 'landmark in the history of the Church . . . for introducing a much-needed discipline, for defining dogmas more precisely, and for restoring a sense of unity and solidarity to the Catholic body throughout Christendom.' The primary purpose of the Council, however, is designated as 'the definite determination of the doctrine of the Church in answer to the heresies of the sixteenth century, and the execution of a thorough reform of the inner life of the Church.' According to the papal secretary of state this purpose was accomplished: 'Numerous fundamental errors were condemned; the truth of faith, which is of prime importance and influence in moral and Christian life as well as in the existence of the Church of Christ itself, was revindicated and placed in a new light; and the discipline of clergy and people was wisely and strongly decreed,

bringing about the true Reformation.' The 'fundamental errors' and the 'heresies of the sixteenth century' were of course, as the *Almanac* takes pains to show, those of Luther, 'who thought out a new doctrine, the fundamental source of all his errors, which asserted the absolute corruption of human nature, and a merely external justification to be obtained by strong faith, that is, trust, in the merits of Christ. This led to erroneous conclusions, viz., the denial of free will, and the uselessness, even sinfulness, of good works.' It is characteristic of this article in the *National Catholic Almanac* that much mention is made of the Church and of Church doctrine, but not once of the Word of God, 'the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Cornerstone' (Eph. 2:20) as the source of all doctrine. Now, the 'heresy' of Luther and the Lutherans was none other than a close adhering to the 'impregnable rock of Holy Scripture' as found in the Old and the New Testament. It is also well to recall that it is just 400 years ago that Luther edited his Bible translation for the last, i. e., the eleventh time in his life. Had Luther made himself guilty of no other 'heresy' than that of translating the Bible into the vernacular and of giving young and old, learned and unlearned, the opportunity of searching the Scriptures, men and women throughout the world would nonetheless have every reason, in this year of our Lord, to commemorate this one great work of Luther with praise and thanksgiving to God. But Luther's heresy in the eyes of the Roman Catholic Church does not only consist in having translated the Bible, but in having taught the Word of God as it had not been taught in all its truth and purity since the days of the Apostles. . . . It was also this year, 1545, on the 14th day of January, that Luther and his co-workers, including Bugenhagen and Melancthon, submitted a memorial to the Elector John Frederic bearing the title: *Vera et salutaris reformatio seu gubernatio ecclesiae Christi praecipue in his quinque membris consistit*, etc. In this writing Melancthon, who penned it, lists the following five main points as essential to a true and salutary Reformation: (1) the true and pure doctrine which God has revealed and committed to the Church and which is to be taught by the Church; (2) the correct use of the Sacraments; (3) the ministry of the Word and true obedience to this ministry as God, who preserves this ministry until the present day, wills it; (4) the *iurisdicatio ecclesiae*, i. e., church discipline; and (5) schools and other means of preserving and furthering theological learning.' Despite this 'gelinde Reformation,' as set forth in this memorial, Luther and his co-workers were fully conscious of the far-reaching errors and false doctrines against which they had to combat in order to preserve the purity of doctrine and true faith. . . . At the evangelical convention in Frankfurt which was called into session at the close of the year 1545, these errors [those of the Roman Church] were not only exposed in a writing setting forth the reason why the Lutheran princes could not attend the Council of Trent, but also a very sincere and stirring confession was made concerning the Scripture truths. . . . As Lutheran Christians we have every reason to commemorate the fourth centenary of that *vera et salutaris reformatio*, which was proposed and clearly set

forth by Lutheran leaders. Since they were not given an opportunity to present it to the Diet at Worms in March of the year 1545 and to make it public, its wording has never become known to the majority of individual Christians. Still it sets forth those Scripture principles, upon which Luther's whole work of reformation was founded and upon which it has firmly rested and has been signally blessed these four hundred years. As Lutherans we can witness with equanimity the celebration of the anniversary of the Council of Trent with its decrees and canons as long as we remain conscious of our Lutheran heritage."

J. T. M.

Religious Liberty and the Roman Catholic Church.—In a report by Bishop G. Bromley Oxnam, president of the Federal Council of the Churches of Christ in America and bishop of the New York Area Methodist Church, on a trip which he recently made to Europe (a report that was delivered at a public meeting in New York on June 22) the following significant paragraph appeared:

"It is a Protestant principle that religious liberty should be maintained. The Protestant will fight for the liberty of the Roman Catholic to worship, to educate, and to serve in accordance with the dictates of his conscience. But the Protestant chaplain who has faced the fact that, in countries in which the Roman Catholic Church has a strong majority, full religious liberty is denied to minority groups, finds himself sorely troubled. He has experienced disabilities in the political field his fellow Protestants face. I have met five hundred chaplains, and no single subject was discussed at greater length. The Protestant asks very simply that the Golden Rule be applied in the realm of religious liberty and that the Roman Catholic Church in every land in which it serves do unto others as it would be done by. No American wishes postwar religious conflict. The surest way, however, to develop religious conflict in the United States is for the Roman Catholic leadership to continue its policy of discrimination against non-Catholics as is now practiced in certain countries."

A.

Persecution of Protestants in Mexico Continues.—Our brother Prof. A. W. Reese of Mexico City sent us a translation of an article that appeared in the June 8, 1945, issue of *Tiempo* (Time), published in Mexico. He states that the term "Lutherans" as used in the article probably is not meant to be a designation of Lutherans in our sense of the word, but simply of Protestants. ("So far as I know, there are no Lutheran missionaries in Canlote, Michoacan, Mexico.") In Mexico City, where our emissaries reside, Protestants have not been molested. The translation of the *Tiempo* article now follows:

Love One Another

On the afternoon of May 27, as on every Sunday, the Catholic populace of Santiago, Yecla, a municipality of Ixtlahuaca (State of Mexico), with abandonment devoted itself to drinking pulque. When drunkenness had become general the cries of Encarnación Sanchez and Eleuterio Pineda rose from the multitude. They roused the rabble to dispose of the evangelists once and for all. Men and women armed

themselves with rocks, clubs, knives, and hoes. Enraged and cursing, the mob advanced upon the homes of the protestant pastors Feliciano Juárez and Vicente García, and minutes later the ministers had been lynched and quartered and their homes dynamited.

To judge from the information gathered in the city of Toluca, among the local authorities, it appears that the Catholic parish priest José A. Vivas had not been ignorant of the development and planning of the crime. As to the responsible persons and actual perpetrators, they are being held in the Central del Estado prison.

This is not the first time that some fanatic and irresponsible Catholic uses dynamite as a recourse to propagate the faith. Within the past three months, that is, since the *Pastoral Letter* issued by Monseñor Luis Martínez, archbishop of Mexico, there have occurred the following acts, recorded among the most serious:

The Catholic priest José Angulo, inhabitant of Ojitlán, Oaxaca, placed a bomb in the house of the evangelist Porfirio Martínez, who with five members of his family died in the explosion. As agent of the Publico Ministerio, a sergeant of the army was sent from the capital of the State. Upon arriving at Ojitlán, he let loose a philippic against the Protestants.

In Actipan de Morelos, Puebla, the Catholics took the Protestant minister by surprise at two o'clock in the morning. Among blows and a shower of stones, they took him to the square of the town and there they treacherously killed him with three shots in the chest. When dead, they disfigured his face. For the purpose of placing the blame on the victim, the door of the Catholic church was burned.

In San Andrés Timilpan, Mexico, the parish priest Arnulfo Hurtado, at the command of a group of fanatics, dynamited the evangelical church and the homes of the Protestants. One pregnant woman was killed by Hurtado by blows on the abdomen. The same priest decreed the expulsion of the evangelists and ordered that water should be denied to the survivors and a grave to the seven victims.

In Canlote, Michoacán, the Catholic priest Rafael Martínez set fire to the church and the homes of the Lutherans. Roused by him, the fanatics repeatedly outraged the women. The evangelists who were successful in escaping fled to the mountain. One hundred and five of them arrived in Mexico demanding guarantees [of safety].

David G. Ruesga, governing bishop of the *Church of God*, has applied to the authorities as often as excesses of intolerances have occurred. He always received promises, but until today at least and according to his own affirmation he has not received the guarantees [of safety] requested. At the beginning of last week, he declared:

"It is a reproach and a shame to any church to permit acts such as these which reveal the fanatical ignorance of its members.

"We do not ask for the punishment of the crimes which have been committed, but observance of Article 24 of the Constitution and ample guarantees for the exercise of our faith strictly in accord with the law."

Moreover, he thus rebuked Don Luis María Martínez:

"Mr. Archbishop of Mexico: Before you are the truly criminal fruits

which your *Pastoral Letter* is producing. Not only Christian piety condemns the reprehensible acts which are being committed. We beseech you that you direct to the public another *Pastoral Letter*, in which excommunication is threatened to any person who lifts a hand against any one who professes a different religion." A.

A Statement on the San Francisco Charter by the Federal Council of Churches.— We owe it to our readers to submit to them the statement which was published by the representative of the Federal Council of Churches when the United Nations' Conference on International Organization held in San Francisco had drawn up the so-called World Charter and concluded its sessions.

"Taking action within 24 hours after the close of the United Nations Conference on International Organization at San Francisco, the executive committee of the Federal Council of Churches today adopted a statement urging prompt ratification by the United States of the charter resulting from that conference. The complete text of the statement is as follows:

"The charter of the United Nations offers mankind an important means for the achievement of a just and durable peace. The new organization, projected after so great suffering and sacrifice of this world war, can help governments to join their moral and material resources in support of a system of world order and justice.

"The churches of Christ in America have long held that nations can better serve God's purpose for the world as they are brought into organic relationship with one another for the common weal. The charter signed at San Francisco marks a genuine advance toward this end. It remains for the people to make the promise of the charter a living and growing reality. We believe the overwhelming majority of the people of our churches desire to see our nation join with other nations in a common effort to develop an international society free from the curse of war. We believe it is the clear duty of our government promptly to ratify the charter and thus to assure co-operation by the United States in the task of making the organization an effective agency for the maintenance of international peace and security.

"At the time when the Dumbarton Oaks proposals were before the country for public discussion the Federal Council of the Churches of Christ in America expressed the belief that "the proposed organization, with such beneficial modifications as ought to result from further consideration by the prospective members, can be developed into one which will commend itself to the Christian conscience." The charter of the United Nations embodies many of the changes recommended by thoughtful Christians of different communions for the improvement of the Dumbarton Oaks proposals. The humanitarian aims set forth in the preamble, the greater importance and increased functions given to the General Assembly and the Economic and Social Council, the concern manifested for human rights and fundamental freedoms, the moral sanction given to the decisions of the International Court of Justice, and the purposes to be served by the Trusteeship Council, together with the declared policy regarding non-self-governing territories, tend to

bring the organization more nearly into accord with Christian principles of world order.

"We are aware of the need to develop the curative and creative functions of the organization. The best hope for the organization's success lies in building up as quickly as possible, during the period of relative military exhaustion, those methods of economic and social co-operation represented by the Economic and Social Council. Such co-operation over the years can prevent international tensions from becoming threats to the peace.

"In many respects the charter will need continued improvement after it has been ratified and has become operative. To these improvements the churches and all men of good will must dedicate themselves in the coming years.

"However, the greatest obstacle to the charter's potentialities for good lies in the tensions, misunderstandings and still unbridged difficulties between the major powers upon whom the primary responsibility for maintaining peace at present devolves. There will be required of the peoples of the world and of our own nation a very high sense of responsibility and a will to peace to overcome the obstacles which the world still faces in achieving genuinely mutual relationships. There needs to be developed a clearer recognition of the principle that there is a common concern of humanity which takes precedence over the narrow interests of any nation or group of nations. A new will to collaborate must be born in the hearts and minds of men if the organization is to fulfill its purpose. Lacking such a will to make the machinery work, a better organization than that proposed in the charter would fail. There is no substitute for the will to peace and justice.

"Accordingly, we believe that a heavy responsibility rests upon Christians to help create an invincible determination to use fully the procedures provided by the charter. The peoples and governments need to commit themselves to the long and difficult task of attaining the moral goals set forth in the charter. Let the churches of Christ lead in making this commitment wholeheartedly!

"The will to co-operate requires, as its foundation, a new international morality. Without this, the structure of the peace will rest on shifting sand. The building of a better world order under God's providence requires better men and women. Herein is to be found the principal challenge to the churches. To establish a strong core of world-minded Christians at the center of the international life is the inescapable duty of the ecumenical church. To this end we need to intensify our efforts for Christian reconstruction and missions. We must increase our educational programs for training Christian citizens in their obligations in an interdependent world. We ought to help build the World Council of Churches into the living expression of God's will for the Christian community. Let Christian fellowship pioneer in international understanding and reconciliation, so that all of the family of nations may come to work together in harmony!

"The road to a better world order is long. The journey is arduous. Only God can assure its achievement. As we move forward we humbly seek His help."

The ardent desire for peace which pervades this pronouncement everybody will commend. One is irked, however, when one finds that here there is a committee which undertakes to speak for a large number of denominations without having been instructed by these denominations on the nature of the message which they undertake to publish. There is more than a modicum of arrogance in the course taken by men who make themselves the spokesmen of millions of people and still cannot in honesty say that they have been authorized to make the respective statements for their constituents. There is one redeeming note in the pronouncement contained in the words "We believe the overwhelming majority of the people of our churches desire to see our nation join with other nations," etc. Here at least there is the admission that when a statement is issued by the committee for the denominations composing the Federal Council, it is merely an assumption that what the committee says really represents the mind of all the members of the churches. Has the Church the right to make a pronouncement concerning the San Francisco Charter? The Bible does indeed inculcate peace, and to the extent that the pronouncement of the committee endorses efforts to bring about peace, it can be said to rest on a Scriptural foundation. The pronouncement should have stated that it is the Church's function to preach the Gospel, which produces peace-loving citizens. With respect to other points the Federal Council would have done better if it merely had enjoined its members to be earnest and zealous in their efforts to promote the true welfare of our country and of their fellow men. The authority of the Church ceases where the Scriptures cease to speak.

A.

Brief Items.—According to one of our exchanges a difference between Southern and Northern Presbyterians consists in this, that the former teach that there is parity between the ruling and the preaching elders, while Northern Presbyterians rather give the teaching elders a higher position than those that merely rule. According to the Scriptures and the Lutheran Confessions, while all Christians are spiritual priests, there is one office that Christ has instituted, the office of the holy ministry. The position of special ruling elders must be regarded as a human feature found in the Apostolic Church but not commanded by God.

The Illinois Conference of the Methodist Church, meeting in Springfield in June, petitioned President Truman and Congress to postpone action on compulsory peacetime military training, to authorize the feeding of civilian populations in European countries where near-starvation exists, to formulate and publish specific peace terms for Japan, and to prevent the United States' becoming a party to any territorial changes after the war which will violate the principle of self-determination for all nations. So reports the *Christian Century*. It will be difficult to show that in all the issues mentioned there is a moral ingredient which justifies a church body in making pronouncements about them.

More than fifty years ago a famous commentary on Romans was written by Sanday and Headlam. Headlam is still living, but now has

resigned the bishop's position which he has held as head of the diocese of Gloucester.

From New Zealand comes the information that the government no longer, as it did heretofore, places severe limitations on the work of Jehovah's Witnesses. They are now given the same freedom for propaganda that other denominations have.

Concerning the most fundamental evil of our day, the Archbishop of Canterbury stated recently that it is "not mere secularism, nor individualism, nor selfishness, nor exploitation, nor rationalism, nor sciolism, nor any militant anti-God movement. It is implicit atheism, against which the only defense is a sound theology."

According to press reports conditions in China are indescribably sad. Attention to conditions in that unhappy country was drawn recently by J. W. Decker, secretary of the International Missionary Council. Not only are crippled soldiers and widows and orphans met with constantly, but certain districts are infested with typhus and the suffering is intense. As to prices, he states that they are fifteen hundred times higher than before the war.

From Shanghai, China, comes the news that on July 2 Bishop Frank Lushington Norris of the Anglican Church passed away. He was born in 1864 and went to China in 1889. He retired from active church work in 1940, but continued to reside in China. He was unmarried.

From Spain it is reported that the Roman Catholic Church is endeavoring to restrict the present law concerning freedom of religion by having itself proclaimed the National Church of Spain. Besides, it is endeavoring to get full control of the education of the children and the youth of the country. Evidently Roman Catholicism in Spain is not willing to accord other churches the protection which it itself eagerly seeks and claims in Protestant countries.

According to a report that has been issued lately the American Bible Society has distributed 6,902,538 copies of the Bible or parts of it to the men and women of our Armed Forces during the four years of war. Besides, 1,018,885 such books or booklets representing forty different languages have been given to prisoners of war in many countries. The total of books or booklets distributed amounts to more than eight million.

The new Secretary of State, Mr. James F. Byrnes, a Roman Catholic in his childhood and youth, is now a member of the Protestant Episcopal Church. His having left Roman Catholicism is said to have been a reason why President Roosevelt did not favor his becoming a candidate for the Vice-Presidency, because a prominent Roman Catholic official had assured him that with Byrnes as candidate the Democratic ticket would lose 75 per cent of the Catholic vote. Let no one think that Rome is not a power to reckon with.

"When rain comes following community prayers for it, that is news. Such an occurrence recently made the headlines in virtually all the papers in the State (Georgia). The citizens of Metter and the sur-

rounding area in South Georgia were disturbed because a prolonged drought threatened to ruin their crops. The ministers of the community suggested that the Mayor of the town designate a special day of prayer for rain. More than five hundred people assembled for the service in the Baptist church. Shortly afterward rain began to fall; it continued for five days out of the next seven days. The crops were saved." — *Christian Century*, August 1, 1945.

Mr. Leslie Bates Moss, Director of the Church Committee on Overseas Relief Reconstruction, announces that half a million Christmas packages containing food and clothing will be sent by Christian people in the United States for distribution through the churches in the areas of Europe and Asia that have been freed from occupation by enemy forces. Are we doing all we can in this line?

Washington, D. C., is said to have the unenviable reputation of being the wettest city in the country "with the possible exception of New Orleans." The drinking population, we are told, is 36 per cent higher than the national average.

Ernest C. Colwell of the University of Chicago has been made president of the university and his position as chairman of the department of New Testament and early Christian literature has been taken by Amos Wilder.

According to the *Watchman-Examiner* the Wisconsin State Assembly tabled a measure that proposed that pupils of parochial or private schools be transported at State expense as well as public school pupils. The bill had reference to suspended school districts. The Senate took the same action concerning a joint resolution calling for a constitutional amendment which would legalize the use of public school busses for transportation of pupils to parochial and private schools. The *Watchman-Examiner* adds: "The legislators wisely decided that to submit such a constitutional amendment to the popular vote in a referendum ballot would open the possibility of a religious dispute in an election campaign."

"I have seen our leading citizens shriek with indignation at what they termed a miscarriage of justice in a trial, and I have seen those same leading citizens use every artifice and excuse to avoid the responsibility of sitting on the jury themselves." — Clayton F. Smith, president of the Cook County (Ill.) Board of Commissioners.

According to press reports the Reformed Episcopal Church has withdrawn from the Federal Council of Churches, of which it had been a member almost from the Council's establishment in 1908. The Reformed Episcopal Church was founded in 1873 when a number of congregations withdrew from the Protestant Episcopal Church. A.



Book Review

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Pascal, Genius in the Light of Scripture. The Westminster Press, Philadelphia. 383 pages, 9¼×6¼. \$3.75.

But a short time ago Dr. Emile Cailliet presented to the American reading public his extremely absorbing investigation *The Clue to Pascal*, in which he demonstrates that the key to the enigmas of Pascal's life and thought must be sought in the Scriptures. With the assistance of the special Research Fund of the University of Pennsylvania, which he serves as professor of French literature and civilization, the author now offers to his circle of Pascal students a scholarly, detailed life of the famous writer of the *Provincial Letters* and of *Thoughts*, in which he further pursues the theme that it was the influence of the Bible that shaped Pascal's life and thinking. Pascal today is mentioned very often in connection with Kierkegaard, with whom he has much in common (e. g., the Socratic dialectic), but from whom also he differs greatly both in approach and objective. A genius in many fields, Pascal today is remembered in Protestant theological circles because he represented and defended the evangelical trend of Jansenism domiciled at Port Royal, a movement rooted in Scripture and St. Augustine, which fiercely attacked Jesuitism in its vicious system of morality and its pernicious politics. Ultimately Pascal had to submit to Roman authority and denounce his anti-Jesuit controversy, the shock of which led to his gifted sister Jacqueline's death at 31 and his own at 39, she dying in 1661 and he in 1662. To the reviewer it seems as if certain emphases in Pascal's life and work have been overlooked, and he is inclined to doubt certain statements of the author (e. g., that Pascal held to a unique Modalism of his own); but his thesis nevertheless is well sustained, and his excellent book, which evinces indefatigable research and long, painstaking study, will rank high in the ever-increasing Pascal literature of today. One wonders what would have happened had Pascal taken the absolute stand on Scripture over against Roman authority and tradition that Luther took a century before. But in 1623, when Pascal was born, Protestantism was already on the decline. The Roman Counter Reformation had already gotten the victory. In France there was Richelieu, and in Germany the Thirty Years' War had begun. Luther still remains the great modern evangelical pattern, the timeless witness to the Gospel of Christ.

JOHN THEODORE MUELLER

Appelman's Outlines and Illustrations. By Hyman J. Appelman, Zondervan Publishing House, Grand Rapids, Mich., 1944. 129 pages, 5½×8. \$1.25.

Spurgeon's Illustrative Anecdotes. Edited and Condensed by David Otis Fuller, Zondervan Publishing House, Grand Rapids, Mich., 1944. 117 pages, 5½×8. \$1.25.

Choice Illustrations and Quotable Poems. Compiled and Edited by A. Bernard Webber, Zondervan Publishing House, Grand Rapids, Mich., 1944. 120 pages, $5\frac{1}{2} \times 8$. \$1.25.

Effective preaching does more than impart facts and inform the mind. It arouses and deepens faith and stirs to action; it touches the conscience, heart, and will. To accomplish this end, all great preaching uses illustrations as a means to effect visual realization of facts and arguments presented.

The three little books listed above offer the minister illustrative material for his sermons. *Appelman's Outlines and Illustrations*, largely culled from various sources by the author, contains 99 outlines on Old and New Testament texts, most of which put forth Christ as the Redeemer of men. Though rearrangement of thought is desirable in some points and elimination or addition of thought necessary in others, the discriminating Lutheran pastor will find these outlines usable for evangelistic work.

Many clergymen are thankful to Dr. Fuller for condensing and arranging in alphabetical order according to subject a number of anecdotes used by C. H. Spurgeon, the "Prince of Preachers." These illustrations have not lost their vitality. They are as fresh today as they were when they fell from the preacher's lips that held and swayed large audiences. A Lutheran minister may not want to use every one of these illustrations; yet the perusal of this book will be stimulating.

Choice Illustrations and Quotable Poems is organized on the same plan as the previous book with the anecdotes and poems arranged in alphabetical order. This collection also offers effective material, although some selections are not suitable for pulpit use.

ALEX WM. C. GUEBERT

Macartney's Illustrations. By Clarence E. Macartney. Abingdon-Cokesbury Press, New York-Nashville. 421 pages, $5\frac{3}{4} \times 8\frac{1}{2}$. \$2.50.

In the Foreword to this book the publishers say, "As the title indicates, this book is not a general compilation of sermon illustrations, but a carefully selected collection of illustrations which have been used by Dr. Macartney in his sermons. They are drawn from his wide reading, his extensive travels, his pastoral experience, and from his own imagination." (P. 7.) Dr. Macartney is a conservative preacher in the Presbyterian Church. He served churches at Paterson, N. J., and Philadelphia, Pa.; at the present time he is pastor of the First Presbyterian Church at Pittsburgh, Pa. Since a good illustration used in the sermon helps people to understand and to remember what is taught, pastors will welcome a book such as Dr. Macartney's, which supplies an abundance of illustrations. These are topically given in alphabetical order so that one can readily find what one is looking for.

J. H. C. F.

Light from the Old for a New Order. Volume II. Dallas C. Baer. The Burlington Literary Board, Burlington, Iowa. 237 pages, $9 \times 5\frac{3}{4}$. \$2.00.

This is Volume II of Dr. Baer's expository sermons on the Eisenach Old Testament Lessons. The praise we accorded Vol. I we cheerfully

accord also this second volume. The sermons show deep and thoughtful study and are accommodated to the exigencies of the present time. Scholarly in their conception and execution, they are nevertheless popular enough to appeal to the average Lutheran church attendant, offering him doctrine, admonition, and rich comfort. The Eisenach Old Testament pericopes are by no means easy to treat, but the author in these sermons shows a way that offers guidance especially to our younger pastors. The reader will perhaps not agree with every statement in the book. Thus in the sermon on Is. 12, "God Is My Salvation," there should have been a definite statement showing that the prophecy is not millennialistic. In some of the sermons there is material that might not be suitable to every congregation. But sermon books are not bought to be preached as they are written. They rather are incentives for pastors to study the text themselves and to draw from it the ever-timely lessons of sin and grace; and these lessons the writer puts before his readers (and hearers) in a striking way, from which the student may learn much for his own sermonizing. JOHN THEODORE MUELLER

This Is Judaism. By Rabbi Ferdinand Isserman. Willet, Clark, and Company, Chicago. 238 pages, 5½×8. \$2.50.

Rabbi Isserman of Temple Israel in St. Louis gives his interpretation of Reform Judaism. He believes that, except for some details, his colleagues in the Reform rabbinate will accept his conclusions. Among other things, Rabbi Isserman says, "Frail mortals speak of the best religion. What matters it to God where men seek him, whether before the ark of the synagogue or the crucifix of the church, the image of the Buddha or under the dome of the mosque?" (P. 216.) That is Modernism in its fullest development and gives the tenor of Rabbi Isserman's book and of his Reform Judaism. We are not surprised to read that Reform Judaism, even as Modernism, says that the Bible "contains inaccuracies and imperfections," and that "human judgment and intelligence must sift out its errors and determine which of its values are temporary and which are eternal." (P. 108 f.) Reform Judaism is not Judaism, but, like Judaism, it has no Savior for sinful mankind. Neither of the two accept the New Testament or the Old Testament. We are reminded that concerning the Old Testament Jesus says, "Ye have not His Word abiding in you; for whom He hath sent, Him ye believe not. . . . Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John 5:38, 45-47.) Those who desire to have a recent pronouncement on Reform Judaism and Modernism, which, if some of the Jewish customs are eliminated, are essentially the same, will find it in Rabbi Isserman's book *This is Judaism*.

J. H. C. F.

The "Ifs" of Lent. Rev. R. R. Belter. Brochure. 31 pages. 20 cents. The Lutheran Literary Board, Burlington, Iowa.

The Lenten thoughts offered in this booklet appeared first in the author's church bulletin. But they were so well received that he has published them in pamphlet form. The meditations are deeply devo-

tional and spiritual and, besides, refreshingly original. Some of the "Ifs" treated are: the "Proving If" (John 13:35), the "If of Submission" (Matt. 26:42), the "Evasive If" (John 18:29, 30). In each a faithful pastor's care for his flock is clearly reflected. JOHN THEODORE MUELLER

Books Received

From Wm. Collins, Sons & Co., 425 Fourth Ave., New York, N. Y.:

Faith for These Times. By Willard Brewing.

From Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.:

The Adoring Heart. Daily Devotions from August 23 to October 7, 1945. No. 63. 48 pages. Price: 5 cents per copy, postpaid; 48 cents per dozen, postage extra; \$3.00 per hundred, postage extra.

Sei getrost und unverzagt. Kurze Andachten fuer die Zeit vom 23. August bis zum 7. October 1945. Rev. Geo. F. C. Beyer. Price same as above.

The Christian's Treasure. Rally Day Service. Prepared by Arthur L. Miller. 16 pages. 7 cents each; 60 cents per dozen; \$4.00 per hundred.

Concordia Bible Teacher, Vol. VI, No. 3. Topic: "The Sermon on the Mount." 64 pages, 4¾×7. 75 cents per annum.

Concordia Bible Student, Vol. XXXIV, No. 3. Topic: "The Sermon on the Mount." 64 pages, 4¾×7. 50 cents per annum.

To Our Subscribers

It has been our custom to retain the names of our subscribers on our lists for two numbers after the subscription has expired, so that the subscriptions could be continued without interruption in a case a renewal came in late. We were very happy to follow this plan at extra expense, but we are now unable to continue this policy because of present conditions.

Our Government has insisted that we reduce consumption of paper and eliminate all possible waste. Because of the restriction in the use of paper it will become necessary to discontinue subscriptions for all our periodicals with the last number paid for under the subscription agreement. We shall, however, continue our policy of reminding our subscribers of the expiration of the subscription by inserting the usual numbers of notices in the second last and the last numbers of the periodicals they receive. It is our sincere hope that our subscribers will co-operate with us and the Government by renewing their subscriptions promptly upon receipt of the first notice.

June, 1943

CONCORDIA PUBLISHING HOUSE